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PRRC emerging trends

NOV. 83

Published by the Princeton Religion Research Center Vol. 5, No. 9

Surge Found In Religious Interest

PRINCETON, N.J. – A recent survey conducted by the Gallup Organization for the Christian Broadcasting Network clearly indicates a rising tide of interest and involvement in religion among all levels of society.

Six in 10 Americans (57%) say they are more interested in religious and spiritual matters than they were five years ago. A majority of 56% say they are more reliant on God than five years ago, while as many as four in 10 say their spiritual well-being has improved.

The survey also reveals a growing conviction that religion, rather than science, can answer the problems of the world, with 54% saying they are more likely than five years ago to feel that religion can answer the problems of the world and 26% saying less likely.

By way of comparison, 36% say they are now more likely than five years ago to believe science can answer the problems of the world, while 47% say they are less likely to do so.

GROWTH SEEN IN BIBLE STUDY

Survey evidence indicates that Americans are searching with a new intensity for spiritual moorings in their lives. This search is taking the form of a growth in Bible study groups, religious education classes, and evangelism. In addition, the charismatic movement shows no signs of abating.

The CBN survey also reveals that a solid majority of persons interviewed think it is very important for Americans to become more interested and involved in religious and spiritual matters. This is the dominant view among all major population groups.

4 IN 10 HAVE TAKEN PART IN ACTIVITIES

Four in 10 adults have recently taken part in one or more of the 10 religious activities (other than formal worship) tested in the survey. The figure is one in two among Protestants.

Highest participation is recorded for Bible study, with one person in four (26%) currently involved in this activity.

U.S. adults are presently engaged in the following religious activities, ranked in order of frequency of mention. Projections to the approximate millions of adults involved are shown in the right-hand column.

PARTICIPATION IN RELIGIOUS ACTIVITIES

	Percent	Projections (millions)
Bible study groups	26%	43
Religious education classes	19	34
Prayer and meditation groups	17	30
Witnessing	13	23
Evangelism	9	16
Missionary work	8	14
Healing	5	9
Speaking in tongues	4	7
Prophecy	4	7
The charismatic movement	3	5

INVOLVEMENT AMONG YOUTH IS ALSO HIGH

One of the more interesting findings is that younger adults, who traditionally are less involved in organized religion than their elders, take part in most of the activities tested to nearly the same extent as older people, and in some cases to a greater extent.

It is also important to note that persons with a college background are as likely to be involved in these religious activities as are persons with less formal education.

RISING INTEREST SEEN AMONG COLLEGE YOUTH

The growth in religious interest and involvement among the general public is also found among college students.

In a *Newsweek On Campus Poll*, conducted by the Gallup Organization, a return to religion is found on the college campuses of America:

- The percentage of college students who say religion is very important in their lives has increased from 39% in 1975 and 1979 to 50% at present.
- Churchgoing has increased, with 39% of students now saying they attend every week, compared to 34% in 1975.
- The proportion of college youth today who say their religious commitment has become stronger since they have been in college is twice the proportion who say it has become *weaker*.

The Bible In American Life Today

With the forty-third annual National Bible Week being observed Nov. 20-27 (in a year that has been designated by President Reagan as "The Year of the Bible"), this is an appropriate time to examine the Bible in American life today.

Specifically, this article seeks to shed light on five basic questions: (1) How much authority is placed in the Bible? (2) How does the Bible relate to people's religious and spiritual needs? (3) What do Americans believe about the Bible? (4) How often do they read the Bible? (5) What is the level of Biblical knowledge?

A Gallup survey conducted for *Christianity Today* magazine reveals that 40% of Americans would turn first to the Bible to test their own religious beliefs. The next highest proportion (27%) say they would seek the guidance of the Holy Spirit, followed by 11% who said the Church. Another 22% gave other responses.

The survey also reveals that frequent Bible readers (once a day or more often) receive greater consolation from their beliefs about God than do infrequent readers.

BIBLE SEEN NECESSARY 'TO TRULY KNOW GOD'

A recent survey conducted for Dr. Robert H. Schuller, Senior Pastor of the Crystal Cathedral in Garden Grove, California, by the Gallup Organization, shows that 34% feel that "holding the Bible to be God's truth" is "absolutely necessary for someone to truly know God."

In the same survey, 19% say that studying the Bible daily is the most important thing one can do if "trying to be a follower of Jesus."

The Schuller study also reveals that 39% find the best way to nourish or strengthen their faith is to read the Bible.

MOST SAY BIBLE IS WORD OF GOD

Seven in 10 Americans (72%), according to the *Christianity Today* survey, believe the Bible to be the Word of God while only 23% hold that it is not. The remaining 5% do not express an opinion.

While a large majority of Americans continue to believe the Bible is the Word of God, the current percentage, 72%, is lower than the 79% recorded in 1965 and the 83% recorded in 1952.

Those who believe the Bible is the Word of God can be further differentiated: 30% believe the Bible is sometimes mistaken in its statements and teachings and 42% believe it is not.

Here are the question and results:

Which one of these statements comes closest to describing your feelings about the Bible?

- The Bible is a collection of writings representing some of the religious philosophies of ancient man 23%
- The Bible is the Word of God but is sometimes mistaken in its statements and teachings 30%
- The Bible is the Word of God and is NOT mistaken in its statements and teachings 42%
- No opinion 5%

100%

Another question, asked at intervals over the last 20 years, shows that approximately four in 10 Americans currently can be described as "literalists" – that is, they believe the Bible is the actual Word of God, to be taken literally, word for word.

Here is the question and the trend, showing a sharp decline between 1965 and 1978 in the percentage of "literalists" among the public:

Which one of these statements comes closest to describing your feelings about the Bible?

- The Bible is the actual Word of God, and is to be taken literally, word for word.
- The Bible is the inspired Word of God but not everything in it should be taken literally.
- The Bible is an ancient book of fables, legends, history and moral precepts recorded by man.

	Actual word %	Inspired word %	Book of legends %	No opinion %
1983	37	43	11	9
1982	37	42	11	10
1978	38	45	13	4
1965	65	18	11	6

ONLY 15% READ BIBLE DAILY

Despite the fact that the vast majority of American adults believe the Bible is the Word of God, only 15% read the Bible at least daily. At the other extreme, about one person in four never reads the Bible.

Here are the latest figures:

FREQUENCY OF BIBLE READING

More than once a day	2%
Daily	13
2 or 3 times a week	9
Weekly	9
2 or 3 times a month	5
Once a month	7
Less than once a month	25
Don't ever read the Bible	24
Can't recall	6
	100%

THE BIBLE IN AMERICA

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Bible readership varies a good deal on the basis of people's socioeconomic and demographic background. For example, 27% of persons over 65 claim to read the Bible at least daily.

High daily readership is also recorded in the South (23%), among non-whites (23%) and women (21%).

In contrast, only about one in 10 in the following groups reads the Bible daily: younger persons (18-24), men, Easterners, the college-educated and those living in the nation's largest cities.

Daily Bible reading among Protestants is three times as prevalent as among Catholics. Only 7% of Catholics say they read the Bible at least daily compared to 21% of Protestants.

BIBLE READING AMONG TEENS

A Gallup Youth Survey reveals that only one teenager in eight (12%) reads the Bible daily, and 30% never open the book or can't remember when they last did so.

Nearly one-fourth of teens (24%) read the Bible less often than daily but at least once a week. This figure should be viewed with caution, however, because it may well include boys and girls who read the Bible during the course of church or synagogue services.

Protestant teenagers read the Bible with greater frequency than do Catholics. While 24% of the Protestant teens say they never read the Bible, 37% of Catholic teens say the same.

While boys and girls read the Bible with just about the same frequency, younger teens of both sexes (13-15) are far more frequent Bible readers than are their older (16-18) siblings. And in another interesting survey result, black teenagers read the Bible with significantly greater frequency than do whites.

Teenagers whose academic standing is above average were found to read the Bible more frequently than their average or below average counterparts.

Teens who attend church weekly are far more likely than non-regular churchgoers to read the Bible, although one in six infrequent churchgoers nonetheless reads the Bible at least once a week. And even among these non-regular churchgoers, more than half (57%) read the Bible at least once in a while.

KNOWLEDGE OF BIBLE IS SHOCKINGLY LOW

Reflecting Americans' infrequent Bible reading, 45% of the public can name fewer than five of the Ten Commandments, according to the *Christianity Today* survey.

In addition, only 46% of U.S. adults can name all four Gospels of the New Testament and only four in 10 know that, according to the Bible, Jesus delivered the Sermon on the Mount. These findings are based on a survey conducted for Robert H. Schuller, that also shows that 35% do not know the number of Jesus's disciples and 30% do not know the birthplace of Jesus.

HOPFFUL SIGNS

While Bible readership and knowledge are low, there are certain encouraging signs.

First, the percentage of persons who read the Bible daily is higher today (15%) than in 1944, when only one in 10 (10%) read the Bible every day.

Another positive note: a slight improvement in Biblical knowledge has been registered since a 1954 Gallup survey in the proportions who know that Jesus delivered the Sermon on the Mount (from 34% in 1954 to 42% today), can name all four Gospels (35% to 46%), and know where Jesus was born (64% to 70%).

Finally, a recent survey for the Christian Broadcasting Network found a rise, to 26%, in the percentage of persons involved in Bible study groups. The figure is still higher for teenagers (41%).

The same survey suggests that this new interest will continue at least for the immediate future, with 60% of current Bible study participants saying they expect to become still more involved, and one in six non-participants anticipating such involvement in the near future.

FOUR REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '84*

1. *Religion in America, 1984* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information that can be developed into sermons or articles on the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

Teens Say Religion Very Important

America's teenagers continue to report that religion is an important factor in their lives.

For the past six years teenagers have been remarkably consistent in reporting the importance of religious beliefs in their lives. The latest findings from the Gallup Youth Survey are a carbon copy of previous years' results, with 43% saying religious beliefs are very important to them, 40% fairly important, 12% not too important, and only 4% not at all important.

Nearly four in 10 teenagers (39%), however, say that religion is less important to them than to their parents. A smaller proportion (33%) say religion is more important to them, and 24% believe religion is of equal importance to them and their parents.

Teenagers from the Southern "Bible Belt" states show the highest level of religious influence, with about six in 10 (59%) saying religion is important in their lives. Southern teenagers also are more likely to believe religion is more important to them than to their parents with 39% expressing this view compared to 33% who say it is less important. By contrast, only 24% of teens from the West say religion is more important to them than to their parents.

DIFFERENCES FOUND BY AGE AND SEX

Differences in degree of religiosity also are found according to age and sex. Religious beliefs are very important to 45% of the young women surveyed and 37% say religion is more important to them than to their parents. The comparable figures for young men are 41% who report religion is very important and only 30% who say it is more important to them than to their parents. Among those who are 13 to 15 years old, 38% say religion is more important to them, but this proportion drops to 29% by ages 16 to 18.

Protestants are more likely than Catholics to say religion is very important to them, by a 49% to 40% margin. Catholics (42%) are also more likely than Protestants (37%) to say that their interest in religion is less important to them than that of their parents.

As would be expected, regular church attenders show the highest sense of importance of religious beliefs (61%), but it is interesting to note that even among those who do not attend church regularly, 24% still say their religious beliefs are very important to them.

These are the questions asked:

How important to you are your religious beliefs – very important, fairly important, not too important, or not at all important?

Do you feel religion is more important or less important to you, personally, than it is to your parents?

The findings are based on telephone interviews with a representative national cross-section of 508 teenagers, ages 13 through 18, conducted from April to June.

IMPORTANCE OF RELIGION IN LIVES OF TEENS

	Very	Fairly	Not too	Not at all
	%	%	%	%
NATIONAL	43	40	12	4
Boys	41	39	15	5
Girls	45	42	9	3
Ages 13 to 15	45	43	10	2
Ages 16 to 18	41	39	13	5
Above-average students	41	42	13	4
Average or below	46	39	11	4
East	36	43	16	5
Midwest	41	45	12	2
South	59	32	7	2
West	34	41	13	11
Protestant	49	40	9	1
Catholic	40	44	11	4
Attend church regularly	61	34	4	–
Do not attend regularly	24	48	20	8

(No opinion, 1% nationally, omitted.)

IS RELIGION MORE – OR LESS – IMPORTANT THAN TO PARENTS?

	More	Same	Less	Don't know
	%	%	%	%
NATIONAL	33	24	39	4
Boys	30	22	44	4
Girls	37	26	34	3
Ages 13 to 15	38	22	35	5
Ages 16 to 18	29	26	42	3
Above-average students	32	24	41	3
Average or below	36	24	36	4
East	34	20	44	2
Midwest	33	23	37	7
South	39	24	33	4
West	24	31	42	3
Protestant	33	23	37	7
Catholic	30	26	42	2
Attend church regularly	33	32	33	2
Do not attend regulary	34	16	45	5

77% Satisfied With Personal Life

A recent Gallup survey finds an upbeat mood among white people in the nation, but continuing pessimism among black Americans.

The proportion of whites who express satisfaction with "the way things are going in their own personal lives" is now at 82% compared to an already high 77% recorded last November. Among blacks, the current satisfaction figure is 50% compared to 56% in the earlier survey.

Whites today also are considerably more satisfied with "the way things are going in the nation" – the other dimension explored in this mood barometer – than they were last fall, 39% compared to 24%. Blacks, on the other hand, are as gloomy today as earlier, with 13% now saying they are satisfied with trends in the nation compared to 12% a year ago.

These questions were asked:

In general, are you satisfied or dissatisfied with the way things are going in your own personal life?

In general, are you satisfied or dissatisfied with the way things are going in the U.S. at this time?

Following are the trends on satisfaction with personal life:

OUTLOOK TOWARD PERSONAL LIFE
(Percent satisfied)

	Blacks %	Whites %	Total %
1983: August	50	82	77
1982: November	56	77	75
April	49	80	76
1981: December	61	84	81
June	59	84	81
January	68	82	81
1979: November	50	83	79
February	55	80	77

And here are the trends on the outlook for the nation as a whole:

OUTLOOK TOWARD NATION
(Percent satisfied)

	Blacks %	Whites %	Total %
1983: August	13	39	35
1982: November	12	24	24
April	5	28	25
1981: December	13	29	27
June	15	35	33
January	19	18	17
1979: November	19	18	19
February	24	26	26

BLACK TEENS MORE UPBEAT THAN ADULTS

Black teenagers are considerably more optimistic about their own personal lives than are black adults, with 76% of black teens saying they are satisfied with the way things are going in their lives, not far below the figure of 84% recorded for white teenagers in a recent Gallup Youth Survey.

A wide gap in satisfaction levels, however, is found between white and black teenagers on satisfaction with trends in the nation, with twice the proportion of whites (43%) as blacks (20%) expressing satisfaction with the way things are going in the nation.

The latest results for adults are based on in-person interviews with 1,497 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period August 5-8.

PERCENTAGE OF INCOME CONTRIBUTED TO CHURCH

	10% or more %	5-9% %	Less than 5% %	None %	Don't know %
Total	16	13	33	26	12
Catholic	8	14	46	21	11
Protestant	22	14	29	22	13
Southern Baptist	37	10	31	17	5
Baptist	28	14	29	20	9
Methodist	12	15	35	23	15
Lutheran	15	18	30	20	17

Source: *from a study conducted for* Christianity Today *by the Gallup Organization Inc. and The Princeton Religion Research Center.*

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Sincerely,

George Gallup Jr.

George Gallup Jr.
Executive Director

'Religion In America, 1984' Report To Offer Steps For Church Growth

With recent surveys revealing a surge of interest among Americans in religious and spiritual matters, as well as growing involvement in a variety of religious activities, the challenge for churches in the immediate years ahead is to channel this new interest into solid religious commitment.

But before churches can develop the appropriate strategies, they need to be aware of the current levels of religious belief, practice and knowledge among Americans. The new report, RELIGION IN AMERICA, 1984, is designed to provide solid, actionable information of this kind.

Here are some of the key sections in the 1984 report to be published in January by the Gallup Organization:

- PRACTICAL WAYS TO STRENGTHEN THE CHURCHES. The steadily increasing availability of survey data on religion points to practical ways to strengthen religious commitment and reach the unchurched.
- ANALYSES OF CHURCH ATTENDANCE AND CHURCH MEMBERSHIP. Because no other organization regularly measures America's churchgoing habits, the Gallup Poll has lent its fact-finding services for this purpose. The data in this section include trends in churchgoing and church membership by major faiths and denominations.
- PROFILES OF MAJOR FAITHS AND DENOMINATIONS. The religious preferences of more than 40,000 Americans surveyed during 1983 are examined in terms of age, sex, race, level of education, region and many other background characteristics.
- THE RELIGIOUS WORLD OF AMERICAN TEENAGERS. An in-depth examination of the religious beliefs, practices and knowledge of this important segment of the population, who will have much to do with the shape of religion in the future.
- UPDATES OF OTHER LONG-TERM GALLUP TRENDS IN RELIGION. Many of these indicators have become basic and standard measurements of the state of organized religion in the U.S. They include not only church attendance, membership, and religious preference, but also basic religious beliefs, the importance placed on religion, and confidence in organized religion.

HOW TO ORDER
RELIGION IN AMERICA, 1984

Religion In America, 1984 can be ordered from the Gallup Organization, Inc., P.O. Box 310, Princeton, New Jersey 08542 for $25.00.

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EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone: 609/924-9600) PLEASE NOTIFY US OF ADDRESS CHANGE.**

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2/84 R8780-1A

PRRC emerging trends

dec. 83

Published by the Princeton Religion Research Center Vol. 5, No. 10

69% In U.S. Are Church Members

Seven in 10 U.S. adults say they are members of a church or synagogue.

The proportion of adult church or synagogue members declined in the three-decade period between 1947 and 1978. Over the last five years, however, the percentage has levelled out.

It is important to bear in mind that the membership figures reported here are *self-classifications*, representing the proportion of people who say they are members of a church or synagogue, and thus may include some who are not actually on the rolls of a local church. It should also be stressed that adherents of certain churches – for example, the Roman Catholic and Eastern Orthodox Churches – are considered members at birth.

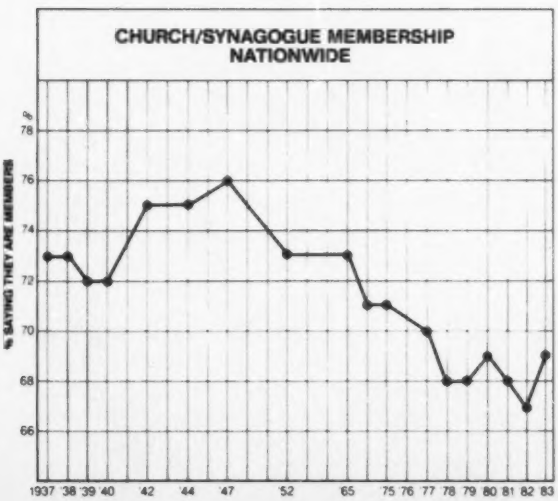
RESULTS BASED ON 5 SURVEYS

The 1983 membership figure is based on an average of five surveys conducted in selected weeks during the year. More than 7,500 adults, 18 and older, were personally interviewed in 300 scientifically-selected localities across the nation.

The following question was asked:

Do you happen to be a member of a church or synagogue?

Following is the national trend:



CHURCH/SYNAGOGUE MEMBERSHIP

(% Saying they are members)

1983	69%
1982	67
1981	68
1980	69
1979	68
1978	68
1977	70
1976	71
1975	71
1965	73
1952	73
1947	76
1944	75
1942	75
1940	72
1939	72
1938	73
1937	73

Here are the findings by key groups:

CHURCH/SYNAGOGUE MEMBERSHIP

National	69%
Men	64
Women	77
18-29 years old	60
30-49 years old	68
50 and older	77
East	69
Midwest	72
South	73
West	58
Catholics	80
Protestants	73
Jews	45*

* This percentage is subject to considerable sampling deviation due to the small number of Jews in the sample.

Religious Values Of Europeans

Nearly two-thirds of adults in a survey of the 10 nations of the European Economic Community claim they are religious, although considerably fewer say that religion is "very important in their lives."

About half the young people (15-24 years old) characterize themselves as religious.

In each of the 10 countries in the Community, fewer young people than adults call themselves religious, regardless of the national norm for religiosity.

The gap between young people and adults is smaller than average in Belgium and Italy and larger in Germany and the United Kingdom.

The phenomenon of lesser religious sentiment among young people probably has two component factors – one linked to lifecycle and the other to historical changes. On the one hand, religious inclination increases as people get older and, on the other, the current era is characterized by a decline in religion.

Here are the question and findings:

Independently of whether you go to church or not, would you say you are a religious person, not a religious person, or a convinced atheist?

AGE AND RELIGIOSITY

	Total %	15-24 years %	25 & older %
A religious person	63	49	66
Not a religious person	26	35	24
A convinced atheist	5	9	4
No opinion	6	6	7
	100%	100%	100%

HOME A MAJOR FACTOR IN RELIGIOUS SENTIMENT

The survey also shows that religious sentiment varies considerably according to background characteristics, as seen in the following table:

	Percent saying they are "religious" %
Religious sentiment higher than average:	
• School children/students living with parents (average age 17½ years)	53
• Young people starting working life living with parents (average age 20)	52
• Young people who are married (average age 22)	51
Religious sentiment lower than average:	
• Young people looking for work or in job training, living with parents (average age 19)	44
• Young people living alone or sharing living quarters (average age 21½)	30

It is only among the last group above (who represent 12% of all young people) that rejection of religion predominates (45% say they are "not religious persons" and 16% are "convinced atheists").

In the light of these results, it appears that religious sentiment is closely associated with belonging to an institution such as school, family home, working life and marriage.

The findings are from a study conducted at the request of the Directorate-General for Information of the Commission of the European Communities. The survey was conducted in 1982 by 10 specialist institutes that are members of the European Omnibus survey under the general management of Helene Riffault, Managing Director of the Gallup-affiliated, *Faits et Opinions*, Paris.

FOUR REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '84*

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Ethical Behavior Seen Declining

Two-thirds of Americans (65%) think the overall level of ethics in American society has declined in the past decade, while 22% feel the level has stayed about the same and 9% think the level has risen.

These findings are from a study recently conducted for the Wall Street Journal by the Gallup Organization which sampled both the general public and business executives.

Six out of every 10 persons interviewed in the study (59%) believe the level of ethics in politics has fallen, while 49% hold this view about the level of ethics in business.

Business leaders are less gloomy than the general public about the state of ethics in society as a whole and in the fields of politics and business. Four in 10 (42%) say the overall level of ethics in U.S. society has fallen while 36% hold this view about politics, and 23% about business, as seen below:

PERCEPTIONS OF GENERAL PUBLIC

LEVELS OF ETHICS

	In society %	In business %	In politics %
Risen	9	9	10
Stayed the same	22	35	26
Fallen	65	49	59
No opinion	4	7	5
	100%	100%	100%

PERCEPTIONS OF BUSINESS EXECUTIVES

LEVELS OF ETHICS

	In society %	In business %	In politics %
Risen	20	31	17
Stayed the same	37	45	46
Fallen	42	23	36
No opinion	1	1	1
	100%	100%	100%

The survey also indicates that a large proportion of persons interviewed are willing to concede that they, themselves, are adding to the general moral laxity in society. The following table shows reported behavior for both the general public and business executives, showing sharp differences between the two groups on most items:

REPORTED BEHAVIOR

(Percent who have ever done each activity)

	Business Executives %	General Public %
Taken home work supplies	74	40
Called in sick to work when not ill	14	31
Used company telephones for personal long-distance calls	78	15
Overstated tax deductions	35	13
Driven while drunk	80	33
Smoked marijuana	17	25
Used cocaine	2	8

IMPACT OF RELIGION ON ETHICAL VIEWS/BEHAVIOR

The views of the churched (those who both belong to a church and have attended a regular service in the last six months) were compared to those of the unchurched in another series of questions in this survey.

The results show the churched to be somewhat more likely than the unchurched to feel charging a company for a cab ride is wrong, but other differences are of only marginal statistical significance.

Those who claim any religious affiliation, however, whether Protestant, Catholic, Jewish or another faith, are consistently more likely than those with no religious affiliation to consider each act to be unethical.

The following table compares the views of the churched and the unchurched:

PERCENTAGE WHO SEE EACH ACT AS WRONG

	Churched %	Unchurched %
Taking an attractive ashtray from the office/ from a neighbor's home	74	71
A businessman/a waitress not declaring $2,500 of income on tax return	64	59
An employee charging his company for a $5 cab ride he was entitled to take, when he actually decided to walk instead	56	47
Taking home small amounts of office supplies for one's personal use	54	49
Using a company photocopier for personal reasons	28	22

continued on page 5

4 In 10 Adults Are 'Unchurched'

Four in every 10 U.S. adults (41%) are currently "unchurched" – that is, are either not members of a church or synagogue or have not attended church or synagogue in the last six months, apart from weddings, funerals, or special holidays such as Christmas, Easter, or Yom Kippur.

The latest figure, which projects to 70 million adults, 18 and older, is statistically the same as the figure (42%) recorded in a survey conducted five years ago. The 1978 survey was conducted by the Gallup Organization for The Religious Coalition to Study Backgrounds, Values and Interests, which was convened and coordinated through the National Council of Churches of Christ, in the U.S.A.

While the current findings suggest that efforts to reach the unchurched over the last five years have met with little success, this percentage could be viewed in a more positive light as reflecting a levelling-out of the downtrend in church membership and attendance.

The following table compares the profile of the unchurched and churched segments of the population:

	Total %	Unchurched %	Churched %
Protestants	57	55	59
Catholics	29	22	34
Jews	2	3	1
Eastern Orthodox	1	1	1
Other	3	3	2
None	8	16	3
	100%	100%	100%
Men	48	54	44
Women	52	46	56
	100%	100%	100%
Whites	86	89	83
Non-whites	14	11	17
	100%	100%	100%
College background	31	29	31
High school	55	55	56
Grade school	14	16	13
	100%	100%	100%
18-29 years old	28	33	25
30-49 years old	34	31	36
50 and older	38	36	39
	100%	100%	100%
East	27	29	25
Midwest	28	25	30
South	28	25	30
West	18	22	15
	100%	100%	100%

More Today Would Vote For An Atheist For President

The percentage of Americans who say they would be willing to vote for an atheist for president has more than doubled over the last quarter century. The figure today is 42%; in 1958 it was 18%.

While the proportion who say they would vote for an atheist has grown dramatically since 1958, opposition continues to prevail, with 51% currently saying they would not vote for an atheist compared to 42% who say they would.

Sharp differences are found in the views of Protestants and Catholics. The former, by a 2-to-1 margin, 64% to 31%, say they would not vote for an atheist for president, but Catholics lean heavily in the other direction, 54% to 38%.

The question:

If your party nominated a generally well-qualified man for president and he happened to be an atheist, would you vote for him?

Here are the latest results:

VOTE FOR ATHEIST FOR PRESIDENT?

	Yes %	No %	No opinion %
NATIONAL	42	51	7
Protestants	31	64	5
Catholics	54	38	8

Here is the trend in national findings:

	Yes %	No %	No opinion %
1983	42	51	7
1978	40	53	7
1958	18	75	7

INTERESTED IN CONDUCTING A SURVEY OF YOUR CHURCH?

A growing number of priests, ministers and rabbis have expressed interest in conducting surveys of their congregations and/or local communities.

If you share this interest and would like expert help and advice, we suggest you contact Russell D. Bredholt, Continental Research Associates, 1153 Winged Foot Circle, Winter Springs, Florida 32708. Telephone: (305) 365-4321. Continental Research Associates is affiliated with the Princeton Religion Research Center.

DECLINING ETHICS

Continued from page 3

Looking at religion in terms of ethical behavior, a greater tendency is found among the unchurched than the churched to report drug and alcohol-related behavior. However, in the case of other types of behavior – lying, cheating and pilferage – the differences are not significant or of marginal significance:

	Churched %	Unchurched %
Lying, cheating and pilferage:		
Taken home work supplies such as paper, pens, building materials, etc.	37	43
Called in sick to work when not ill	27	37
Used company telephones for personal long-distance calls	13	17
Overstated deductions somewhat on tax form	11	14
Understated income somewhat on tax form	10	9
Overstated qualifications on experience on resume	8	12
Overstated salary on resume	5	9
Non-reporting of theft:		
Seen an employee steal something at work without reporting it	26	25
Drugs and alcohol		
Driven while drunk	28	40
Smoked marijuana	20	31
Used cocaine	6	12

CONCLUSIONS

These findings, which show little difference in the ethical views and behavior of the churched and unchurched, will come as a shock to religious leaders and underscore the need for religious leaders to channel the new religious interest in America not simply into religious *involvement* but into deep spiritual commitment.

Gallup surveys, for example, show dramatic differences in attitudes and behavior between the "highly spiritually committed" and those with less spiritual commitment.

The highly spiritually committed, who represent only 12% of the adult population according to one set of Gallup measurements, are found to be different than the rest of the population in at least four key respects: (1) They are more involved in charitable activities; (2) are more tolerant of persons of different races and religions; (3) place greater importance on family life; and (4) are more satisfied with their lot in life than are those who are less spiritually committed.

A NEW MORALITY

In the general population survey, 61% who have tried marijuana has also falsely called in sick. Yet only 22% of those who haven't tried the drug say they have called in sick when they weren't ill. Marijuana users are also more than twice as likely as nonusers to have overstated their qualifications on a resume or used company telephones for personal calls. They are three times as likely to have overstated their previous salaries on resumes. Among executives, 55% who say they have used marijuana also say they have overstated their tax deductions. Among those who have avoided the drug, the figure is 32%.

It should be noted that these figures don't necessarily show a "causal relationship" between drug usage and other types of behavior, but rather than drug experimentation is a good indicator of permissiveness or perhaps a new morality.

The results on ethics are part of a larger study based on two surveys conducted last summer. One was a national sample of 1,558 adults among the general public. For sensitive questions on personal behavior, the respondents received a separate answer sheet, checked off answers and sealed the answer sheet.

The other Gallup survey was a sample of 396 middle-level-big-company executives using confidential mail questionnaires.

MOST EXECUTIVES HAVE DRIVEN WHILE DRUNK

Most American business executives have driven while drunk, according to a recent survey conducted for the Wall Street Journal by the Gallup Organization.

The survey also shows that a large majority of business executives have taken drugs, as well.

A total of 80% of the executives polled – compared with 33% of the general public – say they have driven while drunk.

Of those executives under 50 years of age, 85% have driven while intoxicated, compared with 80% of those in their fifties and 67% of those aged 60 or more.

In the general public, 46% of the men and 21% of the women say they have driven while drunk. Of those in the general public who are under 30 years of age, 43% have driven while drunk, 52% have tried marijuana, and 21% have used cocaine. Of those aged 50 and older, 19% have driven while drunk, 4% have tried marijuana and 1% have used cocaine.

In the total sample, 8% of the general public and 2% of executives say they have used cocaine.

'Religion In America, 1984' Report To Offer Steps For Church Growth

With recent surveys revealing a surge of interest among Americans in religious and spiritual matters, as well as growing involvement in a variety of religious activities, the challenge for churches in the immediate years ahead is to channel this new interest into solid religious commitment.

But before churches can develop the appropriate strategies, they need to be aware of the current levels of religious belief, practice and knowledge among Americans. The new report, RELIGION IN AMERICA, 1984, is designed to provide solid, actionable information of this kind.

Here are some of the key sections in the 1984 report to be published in January by the Gallup Organization:

- PRACTICAL WAYS TO STRENGTHEN THE CHURCHES. The steadily increasing availability of survey data on religion points to practical ways to strengthen religious commitment and reach the unchurched.
- ANALYSES OF CHURCH ATTENDANCE AND CHURCH MEMBERSHIP. Because no other organization regularly measures America's churchgoing habits, the Gallup Poll has lent its fact-finding services for this purpose. The data in this section include trends in churchgoing and church membership by major faiths and denominations.
- PROFILES OF MAJOR FAITHS AND DENOMINATIONS. The religious preferences of more than 40,000 Americans surveyed during 1983 are examined in terms of age, sex, race, level of education, region and many other background characteristics.
- THE RELIGIOUS WORLD OF AMERICAN TEENAGERS. An in-depth examination of the religious beliefs, practices and knowledge of this important segment of the population, who will have much to do with the shape of religion in the future.
- UPDATES OF OTHER LONG-TERM GALLUP TRENDS IN RELIGION. Many of these indicators have become basic and standard measurements of the state of organized religion in the U.S. They include not only church attendance, membership, and religious preference, but also basic religious beliefs, the importance placed on religion, and confidence in organized religion.

HOW TO ORDER
RELIGION IN AMERICA, 1984

Religion In America, 1984 can be ordered from the Gallup Organization, Inc., P.O. Box 310, Princeton, New Jersey 08542 for $25.00.

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EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone: 609/924-9600) PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

Jan. 84

© Published by the Princeton Religion Research Center Vol. 6, No. 1

Growing Number In U.S. Say Religion Gaining Influence

PRINCETON, N.J. – As many people today say religion is increasing as say it is losing its influence on American life, with the proportion holding the former view up 9 percentage points from a 1980 survey.

In 1980, 35% thought religion was increasing its influence and 46% held the opposite view.

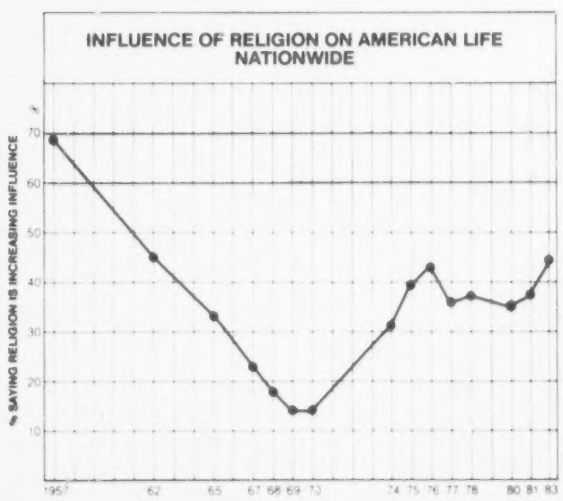
While these figures represent perceptions only, they nevertheless parallel results from a survey conducted for the Christian Broadcasting Network by the Gallup Organization which shows six in 10 Americans saying they are more interested in religious and spiritual matters today than they were five years ago.

UPTURN NOTED IN BIBLE STUDY

The CBN survey also shows an upturn in Bible study groups, as well as the number of Americans involved in religious education programs.

Following is the question that has been asked in 15 surveys over the last quarter century:

At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?



Following is the full trend. The proportions saying "the same" or "no opinion" are excluded.

INFLUENCE OF RELIGION ON AMERICAN LIFE

	Increasing %	Losing %
1983	44	42
1981	38	46
1980	35	46
1978	37	48
1977	36	45
1976	44	45
1975	39	51
1974	31	56
1970	14	75
1969	14	70
1968	18	67
1967	23	57
1965	33	45
1962	45	31
1957	69	14

The following table shows the changes by groups between 1970, when only 14% said religion is increasing its influence, and today, when 44% do so:

PERCENT SAYING RELIGION INCREASING INFLUENCE

	1970 %	1983 %	Point change
NATIONAL	14	44	+30
Men	13	45	+32
Women	14	44	+30
18-29 years old	14	43	+29
30-49 years old	13	52	+39
50 and older	15	38	+23
Protestants	14	48	+34
Catholics	13	43	+30

Public's Views On Top Problems Facing World, Nation, Families

A large proportion of Americans regarded the threat of war as one of the most serious problems of the world, as determined by a national survey conducted for the Christian Broadcasting Network by the Gallup Organization in late 1982.

One in five (21%) mentioned hunger and poverty, and 17% cited religious and moral decline. Whites, Lutherans, Catholics, people with at least a high school education and those who indicated religion is not very important in their lives were the most likely to cite the threat of war as one of the world's most serious problems. In contrast, Southerners, Baptists, and Lutherans were the *least* likely to name the threat of war as one of the most serious problems.

Persons under 65, whites, people without a religious affiliation, and those with at least a high school education were the most likely to cite hunger and poverty as a serious world problem. Interestingly, the higher the level of income and the less important religion were in one's life, the more likely one was to cite hunger and poverty.

Those most likely to name religious and moral decline as the most serious world problem were persons who said religion is very important in their lives, those 65 and older, and persons who live in areas other than the East.

NATIONAL PROBLEMS

Overwhelmingly, respondents indicated economic problems were the most serious problem facing the nation. One in four (25%) cited unemployment and the recession, 22% cited the economy in general, and 18% cited inflation and the high cost of living as the most serious problems facing the nation. Fourteen percent said the threat of war and 11% named what they believed to be a religious and moral decline.

Regionally, Easterners and Southerners were the most likely to say inflation was one of the nation's most serious problems. In addition, the higher one's educational level, the more likely he was to say inflation. On the other hand, those who said religion is a very important factor in their lives were disproportionately unlikely to cite inflation.

Threat of war was most likely to be cited as a serious problem by those who have no religious affiliation.

The older and more religious people were, the more likely they were to name religious and moral decline as one of the country's most serious problems. Lutherans, Catholics, and Easterners were disproportionately unlikely to cite religious and moral decline.

FAMILY PROBLEMS

As was the case with the most serious problems facing the nation, economic problems predominated when respondents were asked to name the most serious problems facing them and their families. Twenty-three percent said "making ends meet" in response to this question, 11% cited the high cost of living, 10% health problems, 9% unemployment, 8% the economy in general, and 7% general personal problems. Fourteen percent said neither they nor their families faced serious problems.

Those making less than $10,000 a year were the most likely to name making ends meet or the high cost of living as serious problems, as were non-whites. Also, the younger respondents were, the more likely they were to name these problems. In addition, people making from $15,000-$19,000 annually, persons who reside outside the South, persons with no more than a high school education, those for whom religion is very or fairly important, and Baptists were disproportionately likely to cite the high cost of living as serious problems facing their families.

The older individuals were, the more likely they were to name health problems as serious problems facing them and their families.

The younger people were, and the less education they had had, the more likely they were to name unemployment as a serious problem.

NOTE: In assessing these findings it is important bear in mind that the survey was conducted in late 1982 when the unemployment rate was higher than it is today.

MAJOR PROBLEMS
(Top three)

– World –

- Threat of war
- Hunger and poverty
- Religious and moral decline

– Nation –

- Econonic problems
- Threat of war
- Religious and moral decline

– Family –

- Making ends meet
- Health problems
- Other economic problems

What Questions Would People Like To Ask God?

In a national survey Americans were asked what questions they would like to ask God if given the opportunity. Certain of these questions represent major stumbling blocks to faith for many people.

Given the chance of selecting three questions they would ask God from a list of 11, in a survey conducted for the Christian Broadcasting Network by the Gallup Organization, the most frequently picked question was "Will there ever be lasting world peace?" chosen by 37% of survey respondents.

The next most frequently chosen questions were: "How can I be a better person?" (33%), "What does the future hold for me or my family?" (31%), "Will there ever be a cure for all diseases?" (28%), "Why is there suffering in the world?" (28%), "Is there life after death?" (26%), "What is Heaven like?" (22%), "Will man ever love his fellow man?" (21%), "Why is there evil in the world?" (16%), "When will the world end?" (16%), and "Why was man created?" (20%). It should be noted that a combined 44% would ask God why there is evil or suffering in the world.

Older persons and those with a high-school education or less are more likely than are younger adults and those with college training to say they would ask God if there will ever be lasting world peace. Catholics and Easterners are especially likely to say they would ask this question.

Women, whites, and Midwesterners are disproportionately likely to pick "How can I be a better person?" The more formal education individuals have had and the more religious they are, the more likely they are to want to ask God this question.

QUESTIONS AMERICANS WOULD LIKE TO ASK GOD

- Will there ever be a lasting world peace?
- How can I be a better person?
- What does the future hold for me and my family?
- Will there ever be a cure for all diseases?
- Why is there suffering in the world?
- Is there life after death?
- What is Heaven like?
- Will man ever love his fellow man?
- Why is there evil in the world?
- When will the world end?
- Why was man created?

Persons whose family income is $20,000 or more per year, those under 50 years old, and Midwesterners are more likely than others to say they would ask God "What does the future hold for me or my family?" Finally, those who believe God has a plan for their lives and those who believe prayer has helped them are more likely than their counterparts to want to ask God this question.

Three-fourths (74%) of those who picked questions they would ask God believe the Bible sheds light on these questions. Non-whites, persons whose family income is less than $20,000 per year, Baptists, Methodists, and Southerners are especially likely to feel the Bible has the answers to their questions. Finally, the less formal education people have had and, not surprisingly, the more religious they are, the more likely they are to answer this question affirmatively.

Six in 10 persons in the case of each question selected think the Bible sheds light on this question. Those who would ask God "How can I be a better person?" (84%) and "What is Heaven like?" (84%) are particularly likely to feel the Bible sheds light on their questions. On the other hand, those who would ask God "Why was man created?" (63%) are the *least* likely to think the Bible provides answers to their questions.

CBN selected five of these questions as the basis of an a one hour, prime-time TV special, "Don't Ask Me, Ask God," aired in January.

FOUR REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '84*

1. *Religion in America, 1984* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information that can be developed into sermons or articles on the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

Religious Figures Rank High Among 'Most Admired' In World

President Ronald Reagan, Pope John II and Lech Walesa top the list of men most admired by the American people.

Fourth on the list is the Rev. Billy Graham, followed by Sen. Edward Kennedy, in fifth place.

Sixth place honors in the 1983 Gallup audit were shared by former President Jimmy Carter and Democratic presidential candidate Rev. Jesse Jackson.

Rounding out the last three spots in the top 10 are Sen. John Glenn, former Secretary of State Henry Kissinger and former Vice President Walter Mondale. Glenn and Mondale are the current leaders in the race for the Democratic presidential nomination. Kissinger is chairman of a non-partisan commission named by President Reagan to investigate and make recommendations for dealing with the troubled Central American situation.

All but two of the men in the 1983 top 10 also appeared in the 1982 audit. The two newcomers are Democratic candidates Glenn and Mondale.

LECH WALESA IN THIRD PLACE

Lech Walesa, the Polish labor union leader and 1983 winner of the Nobel peace prize, moved up to third place in the latest audit, from sixth place in 1982. Jackson advanced from ninth place to a tie for sixth.

Survey respondents in these studies, which have been conducted for more than three decades, are asked to give their choices without a list of names. This procedure, while opening the field to all possible choices, tends to favor those who are currently in the news.

Here are the questions asked in the survey, which was conducted before Jackson obtained the release of the downed U.S. Navy airman from Syria:

What man that you have heard or read about, living today in any part of the world, do you admire the most? Who is your second choice?

Following are the 1983 results, based on first and second choices combined:

MOST ADMIRED MEN
1983

1. Ronald Reagan
2. Pope John Paul II
3. Lech Walesa
4. Rev. Billy Graham
5. Edward Kennedy
6. Jimmy Carter } Tie
   Rev. Jesse Jackson }
8. John Glenn
9. Henry Kissinger
10. Walter Mondale

MOST ADMIRED WOMEN

British Prime Minister Margaret Thatcher and Mother Teresa of Calcutta top the list of women most admired by the American people.

The nation's First Lady, Nancy Reagan, placed third in the 1983 Gallup Poll audit, followed by a former White House occupant, Betty Ford, in fourth place.

Fifth place honors went to Jacqueline Kennedy Onassis. Although she narrowly missed inclusion in the 1982 top 10, as the wife of President John Kennedy and subsequently as his widow, Mrs. Onassis has appeared in the top 10 no fewer than 18 times since 1960.

BARBARA WALTERS IN SIXTH PLACE

Television personality Barbara Walters is in sixth place followed by Supreme Court Justice Sandra Day O'Connor, in seventh.

Rounding out the last three spots in the 1983 top 10 audit are Princess Diana, wife of Great Britain's Prince Charles, Indian Prime Minister Indira Gandhi, and Britain's Queen Elizabeth II.

SURVEY QUESTIONS AND FINDINGS

These questions are asked:

What woman that you have heard or read about, living today in any part of the world, do you admire the most? Who is your second choice?

Here are the 1983 results, based on first and second choices combined:

MOST ADMIRED WOMEN
1983

1. Margaret Thatcher
2. Mother Teresa
3. Nancy Reagan
4. Betty Ford
5. Jacqueline Onassis
6. Barbara Walters
7. Sandra Day O'Connor
8. Princess Diana
9. Indira Gandhi
10. Queen Elizabeth II

The 1983 audit is based on personal interviews with 1,510 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period December 9-12.

56% Say Religion 'Very Important'

A majority of U.S. adults (56%) say religion is "very important" in their lives, while 30% say "fairly important" and 13% "not very important."

These findings, based on an average of three surveys conducted during 1983, are virtually the same as those recorded over the last three years, indicating a remarkable stability in this trend.

The percentage of Americans who say religion is very important in their lives plunged from 75% in 1952 to 52% in 1978, but has levelled out since then.

Following is the question asked in each survey:

How important would you say religion is in your own life – very important, fairly important, or not very important?

Here is the trend:

IMPORTANCE OF RELIGION IN LIFE

	Very %	Fairly %	Not very %
1983	56	30	13
1982	56	30	13
1981	56	29	14
1980	55	31	13
1978	52	32	14
1965	70	22	7
1952	75	20	5

(The proportions having no opinion, 1% in the latest survey, are excluded.)

Here are the trends for Protestants and Catholics:

Responses of Protestants

	Very %	Fairly %	Not very %
1983	62	29	9
1980	61	30	8
1978	60	31	8
1965	74	20	5
1952	76	20	4

Responses of Catholics

	Very %	Fairly %	Not very %
1983	56	34	9
1980	56	34	9
1978	51	36	11
1965	76	20	3
1952	83	14	3

The following tables show the trend for men and women and for the 18-24 age group:

Responses of men

	Very %	Fairly %	Not very %
1983	49	32	17
1980	48	34	17
1978	46	35	18
1965	63	26	10
1952	68	22	8

Responses of women

	Very %	Fairly %	Not very %
1983	62	28	9
1980	62	27	10
1978	58	29	11
1965	77	18	4
1952	79	18	3

The results for the young adult group:

Responses of 18-24 age group

	Very %	Fairly %	Not very %
1983	44	40	14
1980	43	41	15
1978	37	43	19
1965	57	32	10
1952	64	30	6

RELIGION 'VERY IMPORTANT' IN PERSONAL LIFE

– Protestant Groups of Churches –

	Baptists %	Methodists %	Lutherans %	Presbyterians %	Episcopalians %
1983	69	56	55	55	37
1980	68	52	57	48	37
1965	82	65	66	71	61
1952	84	74	70	72	67

'Religion In America, 1984' Report To Offer Steps For Church Growth

With recent surveys revealing a surge of interest among Americans in religious and spiritual matters, as well as growing involvement in a variety of religious activities, the challenge for churches in the immediate years ahead is to channel this new interest into solid religious commitment.

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PRRC
emerging trends
feb. 84
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4 In 10 Adults Attended Church In U.S. In Typical Week Of 1983

PRINCETON, N.J. -- Four adults in every 10 (40%) attended church or synagogue in a typical week in 1983, statistically matching the figure recorded for 1982.

Churchgoing has remained remarkably constant since 1969, after having declined from the high points of 49% recorded in 1955 and 1958. Attendance has not varied by more than two percentage points since 1969.

The rate of churchgoing is higher among women than men, and among older persons than younger. Attendance is highest in the East, where the greatest proportion of Catholics is found, and is lowest in the West.

In 1983, 52% of Catholics nationwide attended Mass in a typical week, compared to 39% of Protestants, figures that closely approximate those from the 1982 audit.

CATHOLIC ATTENDANCE WAS 74% IN 1958

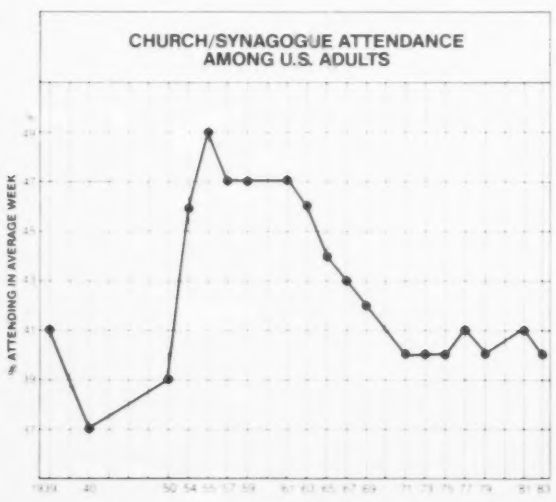
Since 1958, a peak year for church attendance, the decline in churchgoing has been sharpest among Catholics. Attendance at Mass has fallen 22 points since 1958, while Protestant churchgoing has remained remarkably stable during the same time period.

To estimate the average attendance during 1983, surveys of representative samples of the adult population were made in five selected weeks during the year.

This question was asked:

Did you, yourself, happen to attend church or synagogue in the last seven days?

Following is a selected trend since 1939. The audits from 1955 through 1983 were based on an average of several surveys during each year. The figures prior to 1955 were based on a single annual survey.



Church/Synagogue Attendance

	%		%
1983	40	1967	43
1982	41	1962	46
1981	41	1958	49*
1980	40	1957	47
1979	40	1955	49*
1978	41	1954	46
1977	41	1950	39
1972	40	1940	37**
1969	42	1939	41

*High points.
**Low point.

The following table shows highlights in the trend for Catholics and Protestants since the peak year of 1958:

	Protestants	Catholics
	%	%
1983	39	52
1982	41	51
1981	40	53
1980	39	53
1979	40	52
1978	40	52
1968	38	65
1958	44	74

The attendance figures are based on surveys conducted in five selected weeks during 1983 in more than 300 scientifically selected localities across the nation. A total of 7,685 adults, 18 and older, were interviewed in person.

BEST AVAILABLE COPY

3 IN 10 TEEN-AGERS CALL FOR MORE DISCUSSION ON RELIGION

Three in every 10 teen-agers in the U.S. (31%) would like to talk more about religion with their parents, while 17% say less and 51% indicate they are satisfied with the present amount of discussion on this topic.

Most likely to say "more" are blacks (47%) and older girls (41%).

Protestant teens are more likely than are Catholics to say they would like to discuss religion more in the home.

Interestingly, non-regular churchgoers are about as likely as regular attenders to favor more discussion.

Following is the question and key findings:

Here is a topic (religion) *that young people sometimes talk about with their parents. Please tell me if you, yourself, would like to talk with your parents more about the topic, about the same as now, or less about the topic.*

TALK MORE ABOUT RELIGION?

	More	Less	Same
	%	%	%
National	31	17	51
Blacks	47	15	38
Whites	26	17	56
Boys (13-15)	25	20	53
Boys (16-18)	26	20	52
Girls (13-15)	36	14	50
Girls (16-18)	41	11	48
Protestants	28	13	29
Catholics	20	22	58
Regular churchgoers	32	15	52
Non-regular	28	20	51

"Not Sure", 1% nationally, omitted.

FOUR REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '84*

1. *Religion in America, 1984* is an invaluable source of information on religious beliefs and practices in the U.S. and a broad, much of which is not available elsewhere.

2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information that can be developed into sermons or articles on the the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

55% GIVE POPE JOHN PAUL II 'HIGHLY FAVORABLE' VOTE

A majority of 55% give Pope John Paul II a "highly favorable" rating. This rating is based on the top two positions (plus 5 and plus 4) on a 10-point attitude scale, called the Stapel Scalometer, which measures intensity of feeling, both positive and negative.

The table shows the trend in the Pope's positive ratings since December, 1978. His tour of the U.S. in 1979 clearly boosted his rating, which he sustained in subsequent measurements. The June, 1981 figure may reflect, in part, sympathy for the Pope following the attempt on his life.

The latest figure is based on a survey conducted in January, 1984. As seen below, Catholic opinion has held firm but Protestant views have declined somewhat since June, 1981:

Pope John Paul II
(Plus 5, plus 4 ratings)

	Nat.	Cath.	Prot.
	%	%	%
January, 1984	55	82	48
June, 1982	54	80	46
June, 1981	65	83	60
(assassination attempt)			
May, 1980	59	85	51
October, 1979	56	80	47
(tour of U.S.)			
September, 1979	48	73	38
June, 1979	52	70	45
December, 1978	47	67	41

By way of comparison, here are the "highly favorable" ratings given previous Popes:

	Nat.	Cath.	Prot.
	%	%	%
POPE PAUL VI (1963-1978)			
1977 (May)	37	66	26
1976 (May)	25	48	19
POPE JOHN XXII (1958-1963)			
1960 (Sept.)	32	76	16
(Aug.)	32	75	17
(July)	34	77	19
(May)	34	77	20

Teens' Views On Marijuana Show Dramatic Change In Latest Poll

Marijuana is apparently becoming passé among America's teens.

In 1978, when the Gallup Youth Survey first began polling teens on their views about marijuana, 27% of the respondents admitted to having used the substance during the previous month. This figure declined steadily during subsequent surveys, and in the 1983 poll, only 8% made such an admission.

Similar declines were shown in other aspects of teen use of marijuana. For example, in 1978, nearly four teens in 10 admitted that they had tried marijuana at least once. Five years later, the figure had been cut in half.

TEENS TAKE HARDER STAND ON LAWS

Teens have been taking an increasingly harder stand against marijuana where the law is concerned. In 1978, over half – 54% – believed that marijuana possession should not be treated as a criminal offense. By contrast, the latest survey finds 70% of teens calling for criminal penalties for marijuana possession.

Even in 1978, the majority of teens (62%) opposed legalization of marijuana. The latest survey, however, reveals that an even greater number of teens – eight in 10 – now share this view.

Over the years it has been the younger teen-agers – 13 to 15 years old – who have been in the vanguard of opposing legalization and avoiding use of marijuana.

DIFFERENCES IN USE BY AGE

In the late 1970s over half of the older teens reported having tried marijuana, as compared to only about 26% of the younger teens. Of these younger teens, who are now the 16 to 18 year olds, only 28% said in 1983 that they had ever tried marijuana. If this trend continues, even further reductions in use of marijuana may be anticipated, as only 10% of today's young teen-agers report having ever tried it.

Only 13% of those residing in small towns and rural areas say they have tried marijuana, and 20% of suburban teens give similar reports. Use is highest in central cities at 30%. There is no evidence to suggest, however, that higher use in the cities is racially oriented, since white teens are slightly more likely than non-whites to report having tried marijuana, by a margin of 20% to 17%.

Regionally, after a temporary rise in use in the traditionally conservative South and Midwest, use has dropped to 14% in the Midwest and to 18% in the South.

Highest levels of use are found in the eastern (22%) and western (29%) regions of the country.

Although far fewer teenagers appear to approve of or use marijuana themselves, their concern about the substance is unabated. As the survey recently reported, teens continue to name drug abuse as the biggest problem facing their generation. In 1983, 35% named it as the leading problem for people their age, compared to 27% who named drug abuse in 1977.

QUESTIONS AND 5-YEAR TREND --

These are the questions:

Have you ever tried marijuana?

About how long ago did you last try marijuana?

Do you think the use of marijuana should be made legal, or not?

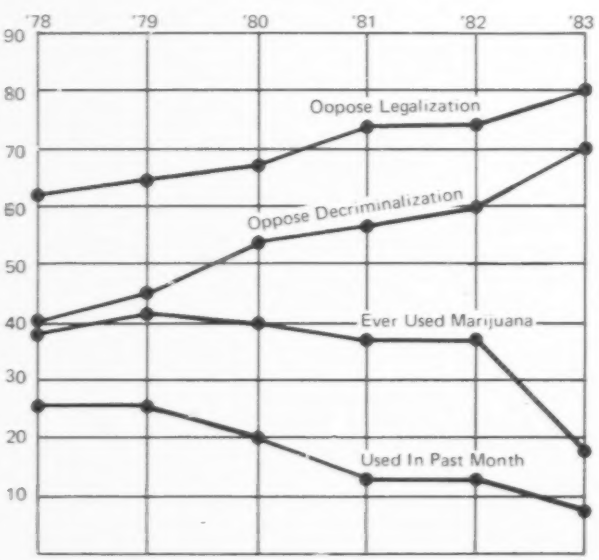
Do you think the possession of small amounts of marijuana should or should not be treated as a criminal offense?

The findings reported here are based on telephone interviews with a representative national cross-section of 542 teen-agers, 13 through 18, conducted from July through September.

Here is the 5-year trend:

TRENDS IN ACCEPTANCE AND USE OF MARIJUANA

	1983 %	1982 %	1981 %	1980 %	1979 %	1978 %
Ever used marijuana	19	37	37	40	41	39
Used in past month	8	13	13	20	27	27
Oppose legalization	80	74	74	68	65	62
Oppose decriminalization	70	60	57	54	44	40



(Continued on page 6)

Alcoholism Viewed As Serious Problem In Many Parts Of World

The concern of Americans over the problem of alcoholism is shared by people in many other nations of the world, with large majorities in virtually all of the 14 countries surveyed saying alcoholism is a very serious problem in their countries.

Most likely to describe alcoholism in these terms are the French (74% say alcoholism is very serious), Italians (74%), Americans (71%), and citizens of the Republic of Ireland (71%).

Next most likely to hold this view are the Spanish (66%), people of Northern Ireland (61%), Danes (61%), followed by West Germans (56%), Netherlanders (54%), and Canadians (52%).

Less than a majority but still a sizable proportion of Belgians (45%) consider alcoholism to be a very serious problem in their nation. Next are the British (44%) and the Japanese (17%).

The findings reported here are from a major ongoing survey on religious, ethical, social, and political values, conducted by Gallup-affiliated organizations in Europe for the Amsterdam-based European Value Systems study group. The surveys in the U.S. and Canada were conducted by Gallup organizations for the Washington-based Center for Applied Research in the Apostolate (CARA).

Here are the questions asked of a national cross-section of adults in each nation:

In your country, today, how serious a problem do you think alcoholism (illegal drug-taking) is?

Here are the results:

How Serious Is Alcoholism?

	Very serious	Quite serious	Not very/ not at all
	%	%	%
France	74	22	2
Italy	74	21	5
United States	71	26	2
Ireland, Republic of	71	23	4
Spain	66	23	10
Ireland, Northern	61	33	4
Denmark	61	32	5
West Germany	56	33	10
Holland	54	34	6
Canada	52	38	9
Belgium	45	39	9
Great Britain	44	44	10
Japan	17	40	32

NOTE: "No opinion" omitted.

ILLEGAL DRUG-TAKING ALSO VIEWED AS SERIOUS

The weight of opinion in all nations but two – Japan and Northern Ireland – is that illegal drug-taking is a "very serious" problem.

Most inclined to hold this view are the Italians, with no fewer than 9 in 10 saying "very serious."

How Serious is Illegal Drug-Taking?

	Very serious	Quite serious	Not very/ not at all
	%	%	%
Italy	90	9	1
West Germany	71	26	3
United States	71	26	2
Spain	71	17	8
Denmark	70	24	3
France	70	24	3
Holland	62	27	6
Ireland, Republic of	54	31	10
Great Britain	47	39	11
Belgium	46	36	11
Japan	40	38	12
Ireland, Northern	33	38	19

NOTE: "No opinion" omitted.

The international results reported here are based on an ongoing survey begun in 1981 and continuing in several nations at present. The latest U.S. results on problem drinking are based on in-home interviews with 1,558 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period March 11-14, 1983.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

SURVEY TO EXPLORE 24 HOURS IN THE SPIRITUAL LIFE OF AMERICA

A national survey is being conducted by the Gallup Organization for the Christian Broadcasting Network to explore a typical day in the religious and spiritual life of America. The main purpose of the survey is to try to shed light on the relationship between religious convictions and lifestyles and interpersonal relationships.

The survey will cover Bible reading, prayer and meditation and many other religious and spiritual activities.

Volunteering Found As Strong As Ever As Nation Enters 1984

The health and direction of U.S. society during 1984 will depend in considerable measure on the volunteer efforts of its citizens, and a recent Gallup Poll shows volunteering to be as strong as ever, with activities ranging from helping one's neighbor to fund-raising to working in a hospital.

The percentage of Americans, 18 and older, actively engaged in volunteer activities has remained at a high level of 55%, as determined by a nationwide Gallup survey conducted as a public service for *Volunteer: The National Center for Citizen Involvement.*

In 1981 the comparable figure was 52%, as determined by a survey conducted by the Gallup Organization for the *Independent Sector.*

Volunteering, which has been an integral part of American society throughout its history, was highlighted earlier this year in the 95th Annual Tournament of Roses Parade, "A Salute to the Volunteer."

GAIN SEEN IN NUMBER OF MEN WHO VOLUNTEER

The current survey shows that the number of women volunteering has remained constant at 56%, despite changes in family and employment patterns, while the number of men volunteering has increased marginally from 47% in 1981 to 53% in 1983.

Americans in the West continue to lead the nation in terms of volunteer participation, with 62% of Westerners volunteering compared to 55% in the East, 54% in the South and 51% in the Midwest.

CHURCH IS LARGEST AREA OF INVOLVEMENT

Church, health-related and education services represent the largest areas of volunteer involvement in the 1983 survey, as was the case in 1981. A significant increase is noted, however, in community action programs, with modest increases found in the areas of recreation and work-related volunteering.

It is important to note that both the 1981 and 1983 surveys dealt with volunteering in both traditional organizational settings and individual efforts outside formal structures, such as shopping for a sick neighbor or driving in a carpool.

1,513 ADULTS INTERVIEWED

The results of the latest survey are based on in-person interviews with 1,513 adults, 18 and older, conducted in more than 300 scientifically selected localities during the period October 7-10, 1983.

For further information on the latest survey and volunteering in America, contact: Sharee Morris, Information Center Director, VOLUNTEER - The National Center for Citizen Involvement, 1111 North 19th Street, Suite 500, Arlington, Virginia 22209.

3 IN 10 CAN TELL IF A PERSON IS A CHRISTIAN

While 58% of survey respondents say they cannot usually tell if someone is a true Christian after knowing him or her for only a few minutes, as many as three in 10 (31%) say they can. An even higher proportion of evangelicals (56%) reply in the affirmative.

These findings were recorded in a survey on America's beliefs in Jesus Christ, conducted for the Robert Schuller Ministries in 1983.

In a message at the Leadership Luncheon following the 1983 National Prayer Breakfast in Washington, John R. W. Stott said:

> When we meet some people we know immediately and instinctively that they are different. We are anxious to learn their secret. It is not the way they dress or talk or behave, although it influences these things. It is not that they have affixed a name tag to themselves and proclaimed themselves the adherent of a particular religion or ideology. It's not even that they have a strict moral code which they faithfully follow. It is that they know Jesus Christ, and that he is a living reality to them. They dwell in him and he dwells in them. He is the source of their life and it shows in everything they do.
>
> These people have an inner serenity which adversity cannot disturb; it is the peace of Christ. They have a spiritual power that physical weakness cannot destroy; it is the power of Christ. They have a hidden vitality that even the process of dying and death cannot quench; it is the life of Christ.

INTERESTED IN CONDUCTING A SURVEY OF YOUR CHURCH?

A growing number of priests, ministers and rabbis have expressed interest in conducting surveys of their congregations and/or local communities.

If you share this interest and would like expert help and advice, we suggest you contact Russell D. Bredholt, Continental Research Associates, 1153 Winged Foot Circle, Winter Springs, Florida 32708. Telephone: (305) 365-4321. Continental Research Associates is affiliated with the Princeton Religion Research Center.

Continued from page 3

Here are the results by groups of both questions:

EVER USED MARIJUANA?

	Yes %
NATIONAL	19
Boys	21
Girls	18
Ages 13 to 15	10
Ages 16 to 18	28
Whites	20
Non-whites	17
Above-average students	16
Average or below	23
White-collar background	23
Blue-collar background	17
East	22
Midwest	14
South	18
West	29
Central cities	30
Suburbs	20
Non-metropolitan areas	13

SHOULD POSSESSION OF SMALL AMOUNTS BE TREATED AS CRIMINAL OFFENSE?

	Yes %	No %	Not sure %
NATIONAL	70	27	3
Boys	73	25	2
Girls	67	30	3
Ages 13 to 15	77	21	2
Ages 16 to 18	62	34	4
Whites	72	26	2
Non-whites	64	33	3
Above-average students	72	24	4
Average or below	67	31	2
White-collar background	68	29	3
Blue-collar background	71	27	2
East	63	34	3
Midwest	73	22	5
South	73	26	1
West	66	33	1
Central cities	63	35	2
Suburbs	68	28	4
Non-metropolitan areas	75	23	2

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30.00; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

mar. 84

Published by the Princeton Religion Research Center Vol. 6, No. 3

New Religious Preference Data:

PROTESTANTS - 56%, CATHOLICS - 29%, JEWS - 2%

PRINCETON, N.J. – Approximately nine in 10 in the latest surveys state a specific religious preference, with 56% saying they are Protestants, 29% Catholics, and 2% Jews. The remainder state a preference for another church or religion (4%) or no religious preference (9%).

Since 1947 the proportion of Catholics in the population has grown dramatically (from 20% in 1947 to 28% or 29% in recent years), while Protestants declined from 69% in 1947 to 56% today. The proportion of Jews has fallen from 5% in 1947 to 2% in the 70's and 80's. The proportion who give no religious preference has been on a gradual overall uptrend since 1967.

Here is the question asked to determine religious affiliation or preference and the trend:

What is your religious preference – Protestant, Roman Catholic, Jewish, or an Orthodox church such as the Greek or Russian Orthodox Church?

It should be borne in mind that many of those who state a religious preference may not be formally affiliated with any religious body.

Here are the results for 1983, based on in-person interviews with 30,739 adults, 18 and older, and the trend:

TREND IN RELIGIOUS PREFERENCE

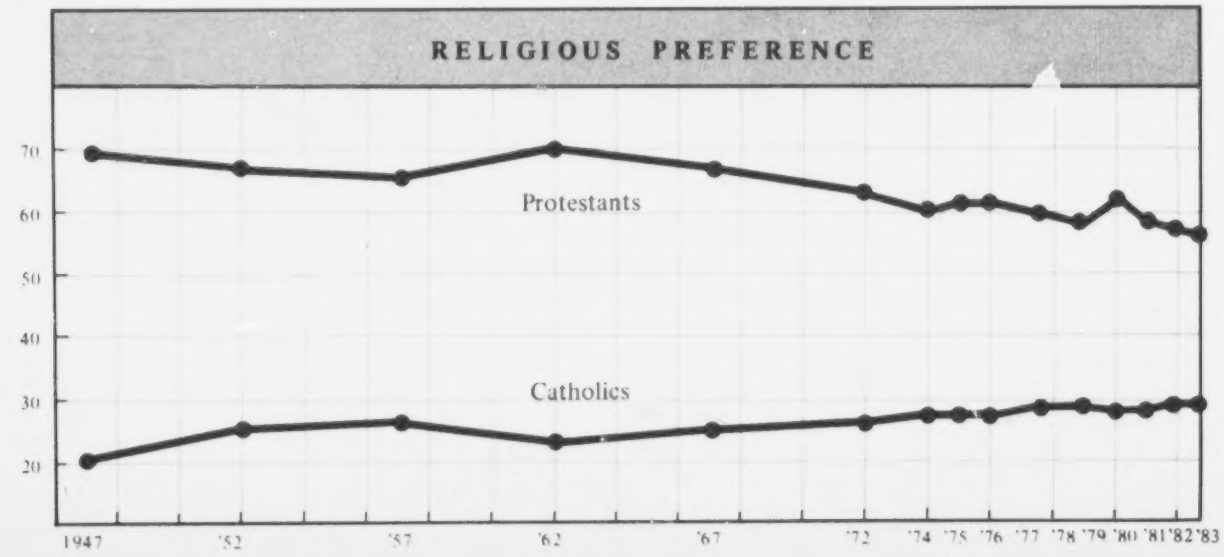
– Yearly –

	Protest. %	Catholic %	Jewish %	Other %	None %
1983	56	29	2	4	9
1982	57	29	2	4	8
1981	59	28	2	4	7
1980	61	28	2	2	7
1979	59	29	2	2	8
1977-78 ..	60	29	2	1	8
1976	61	27	2	4	6
1975	62	27	2	4	6
1974	60	27	2	5	6

– By 5-year periods –

1972	63	26	2	4	5
1967	67	25	3	3	2
1962	70	23	3	2	2
1957	66	26	3	1	3
1952	67	25	4	1	2
1947	69	20	5	1	6

(Note: Results for some years do not add to 100% because of rounding.)



62% Believe In Second Coming

A solid majority of Americans (62%) harbor no doubts that Jesus will return to the earth someday as he promised, according to the Bible. Among those who say religion is very important in their lives, this belief is held by 79%.

These findings are from a 1983 survey, *Jesus Christ in the Lives of Americans Today*, conducted for the Robert Schuller Ministries.

About one-fourth of the total sample have some doubts (16%) or serious doubts (10%). Another one percent volunteer the belief that Jesus's second coming has already taken place or is happening now.

The question:

According to the Bible, Jesus promised to return to earth someday. Do you have serious doubts that this will happen, have some doubts this will happen, or have no doubts that this will happen?

THE SECOND COMING

Have serious doubts	10%
Have some doubts	16
Have no doubts	62
Has already happened or is happening (volunteered)	1
No opinion	11
	100%

A higher proportion of Protestants (74%) than Catholics (59%) believe in the Second Coming. Although younger adults (18-24 years) tend to be less religious in a formal sense, they are as likely as persons 25 through 49 to believe in Christ's return.

The following table shows the results by groups, based on those saying they have no doubts:

NATIONAL	62%
Protestants	74
Catholics	59
18-24 years	61
25-29 years	58
30-49 years	59
50-64 years	65
65 and older	68

CURRENT RESULTS CLOSE TO THOSE IN 1960 POLL

The current findings, which show six in 10 feel certain about Jesus Christ's return, closely parallel results from a 1960 Gallup survey in which 55% said they believed Jesus Christ would return to earth. The 1960 question and national results:

Do you think Jesus Christ will ever return to earth?

Yes	55%
No	31
No opinion	14
	100%

The expectation of the early Christians was that the return of Christ was close at hand. Since that day various interpretations have been made among religious groups about when this would occur. Some maintain that Jesus has returned already – in the hearts of believers. Other groups have designated exact dates for the return of Christ.

Christian churches teach that Jesus Christ will come again in glory and that when He does, the dead will be raised to life and all will recognize Him as Lord, and that as we wait for that day when all will be judged in the presence of the risen Lord, we are living in the last days.

CHARISMATIC MOVEMENT CONTINUES UNABATED

A total of 3% of U.S. adults say they have recently taken part in the charismatic movement, or an estimated 5 million Americans, as determined by a national survey conducted for the Christian Broadcasting Network.

The latest (1983) figure is statistically the same as the results recorded in earlier surveys, as seen in the following table:

Participation in the Charismatic Movement

1983	3%
1979	2
1978	2
1976	2

(The question in the current survey is: [From a list] *Which, if any, of these have you recently taken part in*? The question asked in the 1979, 1978 and 1976 surveys: *Which of these are you involved in or do you practice?)*

Analysis of the background characteristics of those who say they have recently taken part in the charismatic movement shows persons 65 and older to be less likely to participate than those under 65.

About equal proportions of Protestants and Catholics are involved in the charismatic movement. Little difference in participation is found on the basis of formal education or the sex of survey respondents.

Basic features of the charismatic movement are personal conversion, baptism in the Holy Spirit, use of "gifts," and the development of a solid, personal spiritual life.

Opinion On The Sinfulness Of 14 Activities Measured In Iowa Poll

(Adapted from an August 7, 1983 article by David Elbert, Staff Writer, Des Moines Register and Tribune Company.)

Iowans think it is a worse sin to smoke marijuana than to have pre-marital sex, the latest Iowa Poll shows.

The poll also shows that adult Iowans say drinking hard liquor is more sinful than looking at *Playboy* magazine. And they say that extra-marital sex is worse than homosexual acts.

The poll also shows that Iowans think coveting a neighbor's spouse is more sinful than real sex outside of marriage, whether it is pre-marital, extra-marital or homosexual.

The poll asked Iowans to rank the sinfulness of 14 specific acts, ranging from shopping on Sunday to swearing, lying, gambling and sex outside marriage. Most of the acts are generally regarded as pleasurable; none are serious crimes, such as murder, rape or robbery. The possible ratings were "major sin," "minor sin" and "not a sin at all."

CATHOLICS ARE MORE LIBERAL

As a general rule, the poll shows Catholics more liberal than Protestants in determining degree of sin, men more liberal than women and people who live in urban areas more liberal than rural folk. Also, as a general rule – this one a little less general – the more income and education people have, the less likely they are to rate an act as sinful.

Among all Iowans, coveting a neighbor's spouse tops the list of major sins – 88% say it is a major sin, 8% see it as a minor sin, 2% as no sin at all and 2% don't know.

There is no ready explanation for why more Iowans believe that an act of the mind is a more serious sin than an act of the flesh. It is possible that some misunderstood the meaning of the word covet, which means to crave or long for something. Others may indeed consider it more serious to desire the spouse of a friend or neighbor than for a married person to actually have an affair with a single person. Another explanation of the reason it is considered a major sin by a majority of Iowans is that among the 14 acts listed, the wording about coveting most closely resembles that of one of the Ten Commandments – "Thou shalt not covet thy neighbor's wife."

Shopping on Sunday is at the bottom of Iowans' major sin list – 63% say it is no sin, while 33% say it is a minor sin, 3% say a major sin and 1% don't know.

Still, it may be startling to some to learn that 28 years after Iowa's "blue laws" banning shopping, dancing and other activities on Sunday were repealed, a third of the state's adults still consider it a minor sin to shop on Sunday.

That doesn't mean they aren't going to do it, but it may mean that some Iowans are still carrying a little guilt out of the store with whatever else they buy on Sundays.

OTHER "SINS" ON LIST

The remainder of the list and the percent ranking those acts as major sins are: extra-marital sex, 83%; homosexual acts, 70%; lying, 61%; smoking marijuana, 54%; pre-marital sex, 47%; going to X-rated movies, 33%; swearing and cussing, 23%; drinking hard liquor, 23%; skipping church on Sunday, 21%; looking at *Playboy* magazine, 16%; betting on a horse race, 8% and buying a lottery ticket, 7%.

One percent of the group say none of the acts is a sin and 1% say all of them are major sins.

Some acts, which by social custom are more closely identified with the young, such as smoking marijuana or pre-marital sex, are not considered nearly as sinful by persons aged 18 to 29 as by those 50 and older.

Twice as many persons in the older group (71%) say smoking marijuana is a major sin, as do those in the younger group (36%). On pre-marital sex, the percentage of respondents who consider it a major sin are 62% for persons over 50 and 28% for the 18-29 age group.

DEMOCRATS SEEN AS MORE LIBERAL

The greatest differences between Republicans and Democrats show up on swearing (31% of Republicans say it is a major sin but only 19% of Democrats do) and on pre-marital sex (56% of Republicans say it is a major sin, while only 44% of Democrats do).

In every case but one, skipping church on Sunday, Democrats are more liberal than Republicans in their views of major sins.

The biggest urban-rural split involves smoking marijuana – 69% of the rural group say it is a major sin, but only 4% of the urban group feel likewise.

While women are more conservative than men on each of the 14 items, the greatest differences between the sexes involves drinking.

CATHOLICS LESS LIKELY TO PROCLAIM SIN

Catholics, whose teachings include a major-minor sin dogma, were not as quick as Protestants to proclaim sin in the poll.

The biggest differences between Catholics and

Protestants involves using marijuana: 60% of Protestants say it is a major sin but only 38% of Catholics agree.

For only one of the 14 acts did more Catholics than Protestants declare it to be a "major sin." That act was skipping church on Sunday – 34% of the Catholics, but only 17% of the Protestants, say it is a major sin.

Here are the full results:

HOW IOWANS RANK SINFULNESS OF 14 ACTIVITIES

(Statewide)

	Major Sin %	Minor Sin %	Not A Sin %
Coveting neighbor's spouse	83	8	2
Extra-marital sex	83	11	3
Homosexual acts	70	14	11
Lying	61	31	6
Smoking marijuana	54	24	20
Pre-marital sex	47	33	17
Going to X-rated movies	33	41	23
Swearing and cussing	23	57	19
Drinking hard liquor	23	32	43
Skipping church on Sunday	21	44	33
Looking at *Playboy* magazine	16	43	38
Betting on a horse race	8	28	62
Buying a lottery ticket	7	29	62
Shopping on Sunday	3	33	63

JUDGEMENTS AS 'MAJOR SIN'

(By age groups)

	18-29 %	30-49 %	50+ %
Coveting neighbor's spouse	86	90	88
Extra-marital sex	78	86	85
Homosexual acts	59	70	77
Lying	52	63	66
Smoking marijuana	36	49	71
Pre-marital sex	28	47	62
Going to X-rated movies	17	32	47
Swearing or cussing	11	22	33
Drinking hard liquor	12	21	33
Skipping church on Sunday	14	22	24
Looking at *Playboy* magazine	7	16	24
Betting on a horse race	4	7	13
Buying a lottery ticket	3	6	12
Shopping on Sunday	1	4	5

Columns do not add across to 100% because persons who responded "don't know" were not included.

6 IN 10 FAVOR DIPLOMATIC RELATIONS WITH THE VATICAN

A 57% majority of Americans approve of President Reagan's decision to establish full diplomatic relations with the Vatican and to nominate his personal representative to the Pope as the first ambassador to the Vatican.

An overwhelming majority of Catholics (79%) and a plurality of Protestants (48%) favor this action.

Of particular interest is the finding that the Baptists, the largest Protestant denomination and the most outspoken critics of Vatican recognition in the past, now lean 41% to 34% in favor of the move. Southern Baptists are evenly split, 37% to 36%.

The President's recent action became possible when Congress last fall repealed an 1867 law forbidding the use of public funds to support a diplomatic mission to the Vatican. From 1779 until 1867, the U.S. had diplomatic relations with the Vatican, but American support for Italian unification and anti-Catholic feeling resulted in the withholding of funds for an embassy in 1867.

The question and results:

President Reagan has announced the establishment of full diplomatic relations with the Vatican and has nominated his personal representative to the Pope as the first U.S. ambassador to the Vatican. Do you approve or disapprove of this?

	Approve %	Disapprove %	No opinion %
NATIONAL	57	24	19
Catholics	79	11	10
Protestants	48	29	23
Baptists	41	34	25
Southern Baptists ..	37	36	27
Methodists	53	23	24

Public Held Different Views in 1951 Survey

The weight of public opinion in 1951 among the six in 10 Americans who had heard or read about President Truman's naming an American ambassador to the Vatican was 3-to-2 on the negative side.

The latest findings are based on in-person interviews with 1,562 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period January 27-30.

Many Report Lack Of Money To Buy Food, Clothing, Medicine

PRINCETON, N.J. – Amid the current debate, a new Gallup survey sheds light on the extent of hunger and deprivation in the U.S., revealing that many Americans during the last year did not have enough money to buy food, clothing or medical care for their families.

Twenty percent of adults – 17% of whites and 51% of blacks – say there have been times during the last year when they did not have enough money to buy food.

Twenty-six percent overall – 24% of whites and 50% of blacks – report they were unable at times to buy clothing needed by their families.

Twenty-five percent of the nation – 22% of whites and 47% of blacks – say there were times during the last 12 months when they could not afford to pay for their families' health care.

Finally, 35% of all persons surveyed – 33% of whites and 59% of blacks – say they worry "all of the time" or "most of the time" that their total family income will not be enough to meet their families' expenses and pay the bills.

SITUATION WORSE NOW THAN IN 1974

A comparison of the current findings with those recorded 10 years ago, in the recession year of 1974, shows that the situation may have actually grown worse – at least in the public's perceptions. The following tables show the comparison between today's findings and those from a decade ago:

Here is the question:

Have there been times during the last year when you did not have enough money to buy food for your family?

Not Enough For Food

(Percent saying 'yes')

	1984 %	1974 %
NATIONAL	20	14
Whites	17	10
Blacks	51	40

Have there been times during the last year when you did not have enough money to buy clothing your family needed?

Not Enough For Clothing

(Percent saying 'yes')

	1984 %	1974 %
NATIONAL	26	19
Whites	24	14
Blacks	50	49

Have there been times during the last year when you did not have enough money to pay for medical or health care?

Not Enough for Health Care

(Percent saying 'yes')

	1984 %	1974 %
NATIONAL	25	15
Whites	22	11
Blacks	47	36

How often do you worry that your family income will not be enough to meet your family's expenses and bills – all of the time, most of the time, some of the time, or almost never?

Not Enough to Pay Bills

	1984 %	1974 %
All of the time	20	13
Most of the time	15	12
Some of the time	30	36
Almost never	34	38
No opinion	1	1
	100%	100%

Following are the results for the categories "all of the time" and "most of the time" combined, for the total sample, whites and blacks:

	1984 %	1976 %
NATIONAL	35	26
Whites	33	20
Blacks	59	51

The latest findings are based on in-person interviews with 1,562 adults, 18 and older, including 1,407 whites and 133 blacks, conducted in more than 300 scientifically selected localities across the nation during the period January 27-30.

For the sample of whites, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction. For the sample of blacks, the appropriate figure is plus or minus 11 points.

50 Years Of Surveys On Religion

Gallup research in religion covers nearly a half-century. In addition to continuing audits of church membership and churchgoing, numerous major studies have been undertaken including the following:

- One of the earliest and most comprehensive surveys ever undertaken of the religious practices and beliefs of Americans (conducted for the Ladies Home Journal, 1947).
- A major survey of the religious beliefs and practices of Americans (conducted by Ben Gaffin and Associates in 1952, and repeated, in 1965, by the Gallup Organization for the Catholic Digest).
- The first global survey (70 nations) dealing with religious beliefs and practices (conducted for the Charles F. Kettering Foundation, 1974).
- The most comprehensive–attempt to explore the lifestyle, attitude and belief differences between churched and unchurched Americans (conducted for a coalition of 31 faiths and denominations convened by the National Council of the Churches of Christ, 1978).
- The first major survey of the religious beliefs and practices of Hispanic Catholics in the U.S. (conducted for Our Sunday Visitor, 1978).
- The first major survey of the religious beliefs and practices of the Greek Orthodox population in the U.S. (conducted for the Greek Orthodox Archdiocese of North and South America, 1980).
- The most comprehensive survey (laity and clergy) of evangelical Christianity in the U.S. (conducted for Christianity Today, 1978).
- An intensive survey designed to measure the relationship between levels of self esteem, lifestyle factors and religious beliefs (conducted for the Robert Schuller Ministries, 1982).
- A comprehensive national survey designed to explore the core of the faitn of Christians and the role of Jesus Christ in the lives of Americans (conducted for the Robert Schuller Ministries, 1983).
- The impact of the "electronic church" on the beliefs, attitudes and lifestyles of the American people (undertaken by the University of Pennsylvania Annenberg School of Communications and the Gallup Organization. This project, believed to be the first of its kind, was initiated by the National Council of Churches, the U.S. Catholic Conference and National Religious Broadcasters, 1983).
- An exploration of faith development in the adult age cycle (part of a larger study undertaken for Faith Development in the Adult Life Cycle, a research project of the Religious Education Association of the United States and Canada in cooperation with the Center for Religious Education, College of St. Thomas, St. Paul, Minnesota, 1982-1984).

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30.00; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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Published by the Princeton Religion Research Center Vol. 6, No. 4

TV Ministries Not To Blame For Decline In Church Attendance

(Reprinted from *University of Pennsylvania News*, April 16, 1984.)

The television ministries that attract millions of viewers and contributors are influential with their audiences, but watching religious programs doesn't keep people from going to church.

Those who support evangelical broadcasters also attend and contribute to local churches, according to a two-year study of religion and television by the University of Pennsylvania's Annenberg School of Communications.

The Gallup Organization of Princeton, N.J. also participated in the study, which was commissioned by a group of more than 30 religious organizations ranging from the "mainline" United Presbyterian Church and the U.S. Catholic Conference to television ministries like the PTL Network and the Old Time Gospel Hour.

ELECTRONIC CHURCH NOT CAUSE OF CHURCH DECLINE

The idea that the "electronic church" is responsible for declining participation in local churches was contradicted by the research findings. But also disproved was the belief that charismatic television personalities have created a new and expanding audience of religious converts. Rather, the researchers found that this stable and loyal television audience displayed a long-standing allegiance to organized religion.

"Television ministries have been suspected of causing or at least contributing to the erosion of mainline church membership, financial contributions, and general participation," said George Gerbner, dean of the Annenberg School of Communications and a member of the research team. "Our study found no support for that charge.

"There must be other explanations if church attendance has declined and there is a lack of financial support," he said. Gerbner added that research over the years has shown that, in many respects, prime-time television drama – with its much larger audience – is "the new religion," not the programs that are religious in content.

"Watching television has become a ritual that meets certain needs that used to be satisfied by religion," Gerbner said.

Investigators for the research project on religion and television were George Gerbner, Larry Gross, Stewart Hoover, Michael Morgan and Nancy Signorielli, all of the Annenberg School; Harry Cotugno of the Gallup Organization; and Robert Wuthnow, a sociologist at Princeton University.

According to surveys conducted for this report, there are about 13.3 million regular viewers of religious programs covering all denominations. This is about 6.2% of the estimated number of persons in households with television.

"We found that the audience for religious television is smaller than has been claimed, though this group is consistent in its viewing habits," said the researchers. "The programs appeal to an older, traditional audience and watching these programs appears to be a confirmation of their religious beliefs, not a substitute for them. Their interest in the electronic church is complementary to other forms of religious practice, like church worship."

VIEWERS ARE OLDER, MORE 'FUNDAMENTALIST'

Members of this audience, drawn by television content not found on other television shows, are older, have less education and income, are more conservative politically, and are more "fundamentalist" in their religious beliefs. They are also more likely to live in rural areas and in the South and Midwest, compared to those who do not watch religious programs.

Other characteristics comparing viewers to non-viewers:

* Half of the viewers say they are dissatisfied with the "prevailing moral climate," compared to only one-third of non-viewers.
* Half of the viewers consider evangelicalism and missionary work to be the main goal of the church; only one-third of the non-viewers feel this way.
* Conversely, only one-fifth of the viewers said the church should be "working for

social justice;" but one-third of the non-viewers consider this a priority of the church.

* Heavy viewers of religious programs express greater confidence in local church leaders than both light viewers and non-viewers.

* Heavy viewers of general television are less likely than light viewers to read the Bible.

In addition to the evangelical broadcasters, television programs are also produced by local church organizations. According to an analysis of their content, the essential features of both types of programs are similar. Discussions of political issues occur in about half of both types of programs. There is frequent condemnation of abortion, homosexuality, and other behavior described as deviant. "Sinful sexual behavior," for example, was addressed in one out of four religious programs.

Regarding the relationship between the television ministries and local congregations, the study revealed that local churches are mentioned in one of every four of these religious programs. And, in one out of 10 programs viewers were urged to attend church.

On the evangelical programs, the most often mentioned personal problems were family tensions, financial and health problems, unemployment and physical handicaps. In one of every four programs a solution suggested for these difficulties was a financial contribution to the ministry.

TV EVANGELISTS MORE LIKELY TO SOLICIT FUNDS

In fact, a key distinction between the two types of programs is the solicitation of funds. The television evangelists are more likely to ask for money, to make numerous requests, and ask for greater amounts.

Who are the participants in religious television programs? According to the researchers, these individuals are predominantly white and male. Distinctions between the sexes are portrayed in traditional ways. "People who inhabit religious television are similar to the characters who populate the fictional world of prime-time drama," they said.

Here are their findings:

* Men outnumber women by a considerable margin in all religious programs.

* Men are portrayed in roles of authority, as clergy, for instance.

* Women are generally younger than the men and are rarely, if ever, portrayed as clergy; also, they rarely quote the Bible.

* Women are more likely than men to reveal that they suffer from physical ailments and to talk about their personal problems.

The religious organizations that sponsored this research were members of a coalition called the Ad Hoc Committee on Electronic Church Research, representing the National Council of Churches, the PTL Network, The Old Time Gospel Hour, the United States Catholic Conference, the Southern Baptist Convention, the United Presbyterian Church, National Religious Broadcasters and 30 other religious organizations.

FIVE REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '84*

1. *Religion in America, 1984* is an invaluable source of information on religious beliefs and practices in the U.S. and a broad, much of which is not available elsewhere.

2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information that can be developed into sermons or articles on the the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

5. Specific steps, based on survey data, are suggested as ways to strengthen churches and to improve their outreach.

HOW TO ORDER

Religion in America, 1984 can be ordered from the Gallup Organization, Inc., P.O. Box 310, Princeton, New Jersey 08542 for $25.00.

INTERESTED IN CONDUCTING A SURVEY OF YOUR CHURCH?

A growing number of priests, ministers and rabbis have expressed interest in conducting surveys of their congregations and/or local communities.

If you share this interest and would like expert help and advice, we suggest you contact Russell D. Bredholt, Continental Research Associates, 1153 Winged Foot Circle, Winter Springs, Florida 32708. Telephone: (305) 365-4321. Continental Research Associates is affiliated with the Princeton Religion Research Center.

Opportunity And Challenges For American Churches In The 1980s

(Speech given by George Gallup, Jr. at 35th Anniversary Dinner of Religion in American Life, March 28, 1984.)

Across the nation this evening, at this very moment, millions of Americans are praying together and studying the Bible together – part of an encouraging trend that is spreading across the nation.

There is, in America today, a rising tide of interest in religion, and the evidence is coming in from all sides.

A majority of Americans, for example, say they are more interested in religious and spiritual matters than five years ago, according to a survey we conducted for the Christian Broadcasting Network. And the same survey shows many Americans saying they are becoming more reliant upon God.

The people of this nation, it would appear, are coming increasingly to the belief that the problems of the world will not be solved through man's efforts alone, but through a change of heart and a turning to God – not simply through social engineering, but social engineering energized and uplifted by spiritual renewal.

FERMENT FOUND ON COLLEGE CAMPUSES

There is also much religious ferment on the college campuses of the nation, with a marked increase in the last five years in the number of students who say religion is important in their lives and who attend church regularly. Among college students today, it is no longer the "in thing" to be secular.

Professor Harvey Cox of the Harvard Divinity School notes that college courses on religion are far more popular than two and three decades ago and had this to say in a recent issue of *U.S. News and World Report:*

"Rather than the cynical, careerist types who supposedly fill the campuses, I see young people who are intensely interested in moral issues, in religious history and beliefs. They are searching for something that's worth living for and they don't accept dogmatic answers."

FACTORS PROMPTING SPIRITUAL SEARCH

Clearly Americans today are searching for spiritual moorings with a new intensity. What is prompting this search?

Among the key factors that can be cited are these:

(1) A need for hope in these troubled times of nuclear threat, with a note of desperation sometimes found in the comments of survey respondents: "Where else but to God does one turn in times like these?"

(2) A gnawing loneliness among Americans – greater loneliness, we find in surveys, than found in many other nations – that is causing Americans urgently to seek supportive and dependable fellowship. One of the greatest problems of our times is that of strained relationships.

(3) A disenchantment with modern lifestyles and with what is perceived to be a lack of rules and an "anything goes" philosophy in society.

Amid the speculation over reasons for the growing interest in religion and involvement in religious education programs, one obvious factor is sometimes overlooked – the energetic and creative efforts of the nation's clergy of all faiths, who are beginning to make diligent efforts to find out where people are in their religious lives and to develop the appropriate programs to meet the pressing spiritual needs of Americans.

So I would like to take this occasion tonight – the 35th Anniversary Dinner of Religion in American Life – to salute the ministers, pastors, priests, rabbis and other religious leaders of the United States – men and women who have gained the highest level of respect of any profession in our nation.

CHURCHES REACH MAJORITY IN U.S.

Certainly our churches and synagogues are in a unique position of influence in that they reach a large majority of the American people in a given month, whether in places of worship or through the media.

The high level of confidence in our local and national religious leaders is coupled with a high level of religiousness among American people: nine in 10 state a religious preference, eight in 10 say religion is important in their lives. Even a high proportion of the "unchurched" can be classified as "believers." Most of us pray and believe in the power of prayer. And we want our faith to grow and religion to play a greater role in society.

Given the high level of public confidence in our churches and clergy, and the fact that Americans are essentially a religious people who want to deepen their faith, organized religion clearly has enormous opportunities in the immediate years ahead.

THREE KEY CHALLENGES FACING U.S. CHURCHES

But if the opportunities are great, so are the challenges. I would like to note three of these key challenges, which will set much of the agenda for the churches in the 1980s:

1. *Raising the level of ethics and morality in the United States.* A large majority of Americans, we discovered in a recent Wall Street Journal/Gallup survey, believe that the level of ethics among the public has declined over the last decade, and additional findings from this same survey support such a conclusion.

"Cheating is epidemic and 'big business' across the

U.S.," Hattye Liston, Professor at the North Carolina Agricultural and Technical State University, recently told the annual convention of the American Psychological Association.

Columnist Michael McManus questions the impact of religion in our society and makes this observation: "If religion does not produce a more ethical, loving society, something is fundamentally wrong with the way that religion is being practiced."

2. *Dealing with hunger and deprivation in the United States.* One-fifth of the U.S. population, we found in a recent Gallup Poll, claim there were times during the last 12 months when they did not have enough money to buy food, clothing or medical supplies their families needed. Among blacks, the proportion is close to 50%.

A comparison of the current findings with those recorded in a survey 10 years ago, in the recession year of 1974, shows that the situation may actually have grown worse – at least in the public's perceptions.

3. *Raising the level of self-esteem or self-worth among the American people.* In a survey we conducted for the Robert Schuller Ministries we discovered that three in 10 Americans have a low sense of self-worth. In reviewing the survey findings, Dr. Schuller said:

"In the past decade, major religious bodies have often missed the most important mark – building the self-esteem and self-dignity of the person.

"I have said and preached for many years that one's self-esteem – or put more simply, how you, yourself, feel about yourself – is the key to a physically, spiritually, and emotionally satisfied life.

"The results of the Gallup survey confirm that belief, and also point up organized religion's shortcomings in reaching the 'hurting' three in 10 who need a closer and warmer relationship to God."

FOCUS: DEEPEN COMMITMENT

To meet these three giant challenges, as well as other challenges, it should be a prime focus of our churches to try to deepen the level of spiritual commitment in our society, for the "highly spiritually committed" in our nation are, indeed, a "breed apart" from the rest of the populace – they work harder to better society, they are more involved in person-to-person practical religion – and they are far happier.

In short, their deep faith has had a transforming effect upon their lives. Even though they represent only about one-tenth of the population, their impact upon our society is profound and far out of proportion to their numbers.

How can our religious institutions deepen the level of spiritual commitment among Americans?

PRACTICAL APPROACH IS CALLED FOR

In my view, the need at this point in time is for the churches to take a very practical, "how to" approach to America's spiritual needs. The emphasis should not only be on the "what" of religion – helping people clarify *what* they believe and *why* – but on the *how* of religion – helping people understand what it means to be a disciple, how religious commitment can be deepened, how to live out one's faith.

Specifically, there is a great need for churches and synagogues to help people bring the Bible into their lives. For many Americans the Bible remains inaccessible.

PEOPLE NEED HELP WITH PRAYER LIVES

Secondly, people need help with their prayer lives – greater efforts need to be made to help people work out their own individual devotional plan. It has been rightly said that prayer is one of the most underdeveloped resources of mankind.

Thirdly, churches and synagogues need to encourage not only private and public worship, but worship in small fellowship groups as well. This, I believe, is the important, although frequently missing, third dimension in our devotional lives today.

McMANUS MAKES KEY OBSERVATION

Michael McManus makes what I believe to be a very important observation:

"The one difference I see between churchgoers and those with deep spiritual faith is that the latter meet frequently and in small groups with others in fellowship, prayer and mutual support. In this setting, people can see the power of prayer and make the exciting discovery that God really cares about them personally."

As I noted earlier, we are seeing a growth in small fellowship groups in the United States, and many observers see this as a very encouraging sign. Edgar Jackson, in his book, *Understanding Prayer*, writes: "Whenever the church in history has been spiritually vigorous, there has been small-group prayer activity taking place."

Every effort should be made to respond to America's call for spiritual help, and it is a loud call. At the same time, it is important that our religious institutions give the populace a message of hope in these troubled times. We should be constantly reminded that there is much that we can do as individuals to lift up the less fortunate in our nation – and we should be constantly reminded that when we truly do the Lord's work, we are never alone.

Senate Action Came At A Time When 74% Favor Prayer In School

The Senate rejection of two proposed amendments that would have cleared the way for organized prayer in public schools came at a time when a large, although slightly reduced, majority of Americans, 74%, expressed support for prayer in the public schools.

Earlier surveys (since the 1962 ruling) had also shown large majorities in favor of prayer in schools. For example, in 1974, 77% of persons interviewed said they backed an amendment to the Constitution that would permit prayers to be said in the public schools.

The two amendments rejected by the Senate were one that would have nullified the Supreme Court's initial 1962 prohibition against official sponsorship of religious activities in school, and one that would have permitted silent prayer in schools.

ONE-FIFTH REPORT PRAYERS IN SCHOOLS

The same survey shows about one-fifth (18%) of public school parents reporting that prayers, either aloud or silent, take place on a regular basis in the schools of their community.

Two-thirds (67%) of parents say that such prayer activity does not take place, while 15% admit to ignorance of the situation.

Of those who say that prayer, aloud or silent, takes place, 12% say a teacher or school official leads the students in silent prayer or meditation, 6% say they lead the students in saying a prayer aloud; while 3% report that a teacher or official reads a prayer to the students.

92% ARE AWARE OF PRAYER AMENDMENT

All persons in the current survey were first asked this question:

Have you heard or read about a proposed amendment to the U.S. Constitution that would allow voluntary prayer in the public schools?

A very high 92% replied in the affirmative (the comparable figure for both 1982 and 1983 is 82%).

Those who had heard or read about the proposed amendment were then asked:

Do you favor or oppose this proposed amendment?

Following are the latest results and trend, based on those who were aware of the proposed amendment:

PRAYER IN SCHOOLS
(Based on aware group)

	Favor	Oppose	No opinion
	%	%	%
1984	74	19	7
1983	81	14	5
1982	79	16	5

All persons were then asked:

How strongly do you favor (oppose) this proposed Amendment – very strongly, fairly strongly, or not at all strongly?

Here are the latest results, based on the aware group:

STRENGTH OF SUPPORT
(Based on aware group)

Favor – Total		74%
Very stongly	46%	
Fairly strongly	26	
Not at all strongly	2	
Oppose – Total		19
Not at all strongly	1	
Fairly strongly	6	
Very strongly	12	
No opinion		7
		100%

All parents of public school students (27% of the sample) were handed a card and asked:

As far as you know, which of the items listed on this card take place on a regular basis in the public schools in this community?

Here are the national findings:

NAMED BY PUBLIC SCHOOL PARENTS

A teacher or school official leads the students in silent prayer or meditation	12%
A teacher or school official leads the students in saying a prayer aloud	6
A teacher or school official reads a prayer to the students	3
None of the above	67
Don't know	15
	103%*

*Total adds to more than 100% due to multiple responses.

West-European Values Examined In Survey

(Analysis by Jean Stoetzel, head of the Gallup-affiliated Faits et Opinions, of a survey on the state of values, undertaken in 1981 by Gallup-affiliated organizations in nine nations. More than 12,000 persons were interviewed.)

A survey on values of Europeans conducted in nine nations indicated that present-day Europe is not a continent of churchgoers. Only one-fourth of the European population of the nations surveyed attend religious services once a week. Two-thirds, however, describe themselves as religious; 75% believe in God; and 51% say God is important in their lives. About half find comfort and strength in religion and 58% spend time in prayer or contemplation each week. For two-thirds the Ten Commandments apply fully, and if you add those who say that the Commandments apply to a limited extent, you find more than eight out of 10 who somehow comply with the Decalogue.

DO COMMANDMENTS STILL APPLY TODAY?

Western Europe remains a Christian continent, but not in the eyes of the people themselves. When asked if they feel that the Commandments still apply to "most people," less than one-fourth say they do; furthermore, less than two-thirds say they apply either fully or to a limited extent.

In the ethical and familial fields, the Judeo-Christian influence or its remnants are visible. Six out of 10 of those interviewed say they regret having done something they felt was wrong. (It may not be a show of moral conscience, but a psychological process of disagreeing with one's ego. The older the respondent, the less they feel these qualms of conscience.)

When asked to select from a list of five virtues to teach children, the respondents selected honesty first by a majority of three out of four. Chosen next was tolerance and respect for older people.

Also asked to assess the gravity of a number of morally debatable acts, such as killing in self-defense, cheating on taxes, or using marijuana, at least half of the respondents rated each act as morally wrong.

Seventy-five percent disagree with those who say that marriage is an outdated institution; 52% disagree with those who practice sexual freedom; 81% believe a child, to grow happily, needs a home with both a father and a mother. Two-thirds of the respondents oppose abortion except when it is required for medical reasons. Although two-thirds consider a happy sexual relationship an important condition for a successful marriage, it is a factor well behind respect and appreciation (83%), faithfulness (81%), and understanding and tolerance (78%).

Half prefer spending their leisure time with families and 85% are reasonably satisfied with their home life.

These survey results lead me to conclude that the family is still highly valued in European life.

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may 84

Published by the Princeton Religion Research Center Vol. 6, No. 5

Faithfulness In Marriage Viewed As Essential By Most Students

PRINCETON, N.J. – Most college students favor fidelity in marriage according to a NEWSWEEK ON CAMPUS poll conducted by The Gallup Organization.

Two-thirds of students interviewed say that it is "essential" that married couples remain faithful to each other, while another 32% say it is "very important" that they do so. Only 2% say it is "not very important."

The survey also shows:

- Seven in 10 (68%) saying they have engaged in sexual intercourse.
- Sixty-one percent of men and 48% of women saying it is "very helpful" or "probably helpful" for men and women to live together before marriage.
- Twenty percent of men and 32% of women think a person should not have sexual intercourse until after marriage.
- A majority of both men and women think that men have stronger sex drives.
- Six out of 10 say there are significant differences in the way men and women think, but fewer than three out of 10 think one sex is smarter than the other.

Following are the questions and the results in tabular form:

MARITAL FIDELITY

How important is it that married couples remain faithful to each other?

	Total students
Essential	66%
Very important	32
Not important	2

SEXUAL EXPERIENCE

Some people feel that it is important for a man and a woman to live together before marriage, others do not. How helpful do you think living together is?

	Male	Female
Very helpful	24%	18%
Probably helpful	37	30
Doesn't matter	22	24
Probably harmful	12	19
Very harmful	4	8

Which opinion comes closest to your own?

	Male	Female
A person should not have sexual intercourse until after marriage	20%	32%
It's all right to have sexual intercourse with someone you love or feel strongly about even though not married	59	60
It's all right to have sexual intercourse with someone you know well even if you don't feel strongly about each other	15	8
It's all right to have sexual intercourse with someone you just met	6	*

**less than one percent*

SEX DRIVES

In general, do you think that men or women have stronger sex drives?

	Male	Female
Men's sex drive	57%	55%
Women's sex drive	8	5
No difference	35	39

Have you ever engaged in sexual intercourse?

BY SEX

	Total	Male	Female
Yes	68%	76%	59%
No	27	21	34
Not reported	5	3	7

BY AGE

	Total	18 or younger	19-22	23 or older
Yes	68%	50%	69%	84%
No	27	47	26	10
Not reported	3	3	5	6

When did you first engage in sexual intercourse?

	Male	Female
In college	21%	32%
Before college	77	65

How often do you feel guilt or regret about having had sexual intercourse?

	Male	Female
Frequently	2%	6%
Occasionally	11	21
Seldom	35	24
Never	50	47

Check off all the categories which describe the relationship between you and the person (or persons) with whom you have had sexual intercourse. (Respondents could give more than one answer.)

	Male	Female
Someone I was engaged or married to	15%	27%
Someone I was seriously considering marrying	34	46
Someone I date regularly, but was not committed to marrying	61	41
Someone I know/ knew as a friend	29	18
Someone I know/knew casually	17	10
Someone I had just met	17	8
Not reported	3	2

MEN vs. WOMEN

Considering differences which may exist between men and women overall, would you say there are significant differences between the ways in which men and women think?

	Male	Female
Yes	57%	65%
No	43	35

In general, do you think that men or women are more intelligent?

	Male	Female
Men	16%	6%
Women	10	24
No difference	73	70

Who are more assertive in class – men or women?

	Men	Women	No difference
Sex			
Men	31%	40%	29%
Women	23	43	34
Class			
Freshmen	19	53	27
Sophomore	22	45	33
Junior	35	30	33
Senior	37	30	33

For this NEWSWEEK ON CAMPUS POLL, The Gallup Organization conducted 523 personal interviews with full-time college students on 98 campuses nationwide during the period of Sept. 12 to 18, 1983. The margin of error is plus or minus 6 percentage points. Percentages may not add up to 100 because "don't know" responses are eliminated.

REAGAN, POPE JOHN PAUL II CITED BY TEENS AS 'MOST ADMIRED MAN'

For the third consecutive year, President Reagan tops the list of men most admired by the nation's youth, according to the latest Gallup Youth Survey.

Pope John Paul II, who has appeared among the most admired men for the past six consecutive years, finished second to the president.

Many of today's teens, however, appear to have no heroes with a majority (51%) failing to name any man as the one they admire most. Among black teens, however, only 29% could not name someone whom they admire. Instead, their overwhelming choice is the Rev. Jesse Jackson, and their votes in large measure help to propel him into third place on the overall list of most admired men.

The survey respondents in these studies were asked to give their choices without being given a list of names. Popularity was determined by combining the first and second choices obtained from the following questions:

What man that you have heard or read about and is alive today in any part of the world do you admire the most, not including any of your relatives or friends? Who is your second choice?

Following are the choices of teenagers:

(Choices of Teenagers)

1. Ronald Reagan
2. Pope John Paul II
3. Jesse Jackson
4. Edward Kennedy
5. Jimmy Carter
6. Gerald Ford
7. Michael Jackson
8. Walter Mondale
9. Burt Reynolds
10. Jerry Lewis

The results for teenagers are based on telephone interviews with a representative national cross-section of 507 people, ages 13 through 18, conducted from October through December 1983.

By way of comparison, here are the choices of adults, based on a December Gallup Poll:

(Choices of Adults)

1. Ronald Reagan
2. Pope John Paul II
3. Lech Walesa
4. Billy Graham
5. Edward Kennedy
6. Jimmy Carter (Tie)
   Jesse Jackson (Tie)
8. John Glenn
9. Henry Kissinger
10. Walter Mondale

Fourth Of U.S. Adults Have Never In Lives Been 'Very Religious'

One-fourth of U.S. adults today (23%) say that they have never in their lives been "very religious," or put another way, three-fourths of Americans either are, or have been, very religious at some point in their lifetime.

Most likely to say they have *never* been very religious in their lifetime are men (27% say this), Easterners (27%), college graduates (27%), those who feel that God does not have a plan for their lives (51%), and those who have searched "not very hard" (33%) or "not hard at all" (31%) for the meaning of life.

Interestingly, the percentages for Protestants (21%) and Catholics (19%) are virtually the same.

As part of a major survey for the Christian Broadcasting Network – *24 Hours in the Spiritual Life of America* – The Gallup Organization first asked this question:

How important would you say religion is in your life – very important, fairly important, or not very important?

Here are the national results:

IMPORTANCE OF RELIGION – TODAY

Very important	57%
Fairly important	29
Not very important	13
No opinion	1
	100%

Those who said "fairly important" or "not very important" were then asked:

Was there ever a time in your life when religion was very important in your life?

Here are the findings, based on the total sample:

IMPORTANCE OF RELIGION – EVER

Is presently very important	57%
Was very important at some earlier point in life	18
Was never very important	23
No opinion/no answer	2
	100%

Following is a profile of people who have never been very religious during their lifetime:

PROFILE OF THOSE WHO HAVE NEVER BEEN VERY RELIGIOUS

NATIONAL	23%
Men	27
Women	19
Under 30 years	22
30-49 years	20
50 & older	23
East	27
Midwest	22
South	18
West	28
College Grads.	27
College Inc., Tech	23
H.S. Grads.	25
Less than H.S. Grads.	18
God has plan for life	15
Does not have plan for life	51
Searched extremely hard	16
Quite hard	20
Not very hard	33
Not hard at all	31
Protestants	21
Catholics	19

INTERESTED IN CONDUCTING A SURVEY OF YOUR CHURCH?

A growing number of priests, ministers and rabbis have expressed interest in conducting surveys of their congregations and/or local communities.

If you share this interest and would like expert help and advice, we suggest you contact Russell D. Bredholt, Continental Research Associates, 1153 Winged Foot Circle, Winter Springs, Florida 32708. Telephone: (305) 365-4321. Continental Research Associates is affiliated with the Princeton Religion Research Center.

Teens Endorse Marriage, Disapprove Of Divorce

Most teenagers hope to be married someday, but they frown upon divorce. Most want children of their own, but many are uncertain about adopting a child, according to the latest Gallup Youth Survey.

Teenagers are taking increasingly hard stands against divorce, with solid majorities expressing the views that divorce laws are too lax and that divorced couples did not work hard enough to save their marriages.

Three teens in four (75%) say it is too easy to get a divorce. Only 17% believe divorces are too difficult to obtain, and 4% state the ease of getting a divorce is now about right. By comparison in a 1978 Gallup Youth Survey, only a bare majority of 55% of the teens thought that divorces were too easy to get.

NOT TRYING HARD ENOUGH

A similar proportion of teens (74%) now maintains that divorced couples probably did not try hard enough to save their marriages. Only about one teen in five (22%) believes divorced couples did try hard enough. In 1978, 62% believed that divorced couples did not work hard enough to save their marriages.

Opposition to the ease of divorce is even stronger among those teens who are 16 to 18 and at an age when they may very likely be considering their own marriage. Among the older teens, eight in 10 (80%) say divorces are too easy to obtain, and 78% feel divorced couples have not worked hard enough to save their marriages.

Religious practices and beliefs appear to exert strong influence upon the teens' condemnation of the ease of obtaining divorce. Among those teens who attend church regularly, 81% say divorces are too easy to obtain, but only 68% of those not attending church regularly share this view. Stronger opposition to the ease of divorce is found among Roman Catholic teens (80%) than among Protestant youths (71%).

UNCERTAINTY ABOUT ADOPTION

Most teens contemplating marriage would like to have children. When asked about adopting a child, however, there is greater uncertainty. About four in 10 (41%) say they would like to adopt a child, but 28% oppose adoption, and 31% are not sure if they would like to do so. The high level of uncertainty on the matter of adoption may include conditional responses by some teens who would consider adoption only if they could not have children of their own.

Here is how the questions were asked:

Generally speaking, do you think it is too easy or not easy enough for people in this country to get divorced?

Generally speaking, do you think that most people who get divorced have tried hard enough to save their marriages, or not?

Would you like to adopt a child someday?

The results reported here are based on telephone interviews with a representative national cross-section of 502 teenagers, 13 through 18, conducted from January through March.

HOW EASY TO GET A DIVORCE?

	Too easy	About right	Not easy enough	No opinion
NATIONAL	75%	4%	17%	4%
Boys	73	5	18	4
Girls	77	4	15	4
Ages 13 to 15	70	2	22	6
Ages 16 to 18	80	7	12	1
Protestants	71	4	20	5
Catholics	80	3	14	3
Attend church regularly	81	3	12	4
Do not attend regularly	68	6	23	3

DO DIVORCED PEOPLE TRY HARD ENOUGH TO SAVE MARRIAGES?

	Yes	No	No opinion
NATIONAL	22%	74%	4%
Boys	26	71	3
Girls	18	77	5
Ages 13 to 15	25	71	4
Ages 16 to 18	20	78	2
Protestants	22	73	5
Catholics	23	76	1
Attend church regularly	20	76	4
Do not attend regularly	25	73	2

Many Teens Believe In Astrology

About eight in 10 teenagers (79%) say they believe in at least one of eight supernatural phenomena covered in the most recent Gallup Youth Survey.

Belief in angels, extrasensory perception (ESP), and astrology head the list of teen beliefs in phenomena that cannot be explained scientifically.

To a lesser extent, some also believe in clairvoyance and the existence of such creatures as Bigfoot, witches, ghosts, and the Loch Ness monster. Belief in angels has increased from 64% of the teen population in 1978 to 69% in 1984. Young teens, ages 13 to 15, are more likely to believe in angels than are their older brothers and sisters, by a margin of 73% to 65%.

Among those who attend church regularly, three in four (76%) say they believe in angels, but only 61% of those who are not regular church attenders share this belief. This is the only instance among the phenomena studied where churchgoers show a greater tendency than non-attenders to believe in the supernatural.

6 IN 10 TEENS BELIEVE IN ESP

ESP has long been the subject of scientific experimentation but to date the scientific community has remained skeptical about its existence. Despite this, about six teens in 10 (59%) say they believe in ESP. This represents a slight drop from 1978, when 67% said they believed in the phenomenon.

The scientific community in recent years has been alarmed by belief in astrology, which it considers to be totally without scientific merit. Many scientists probably will be disturbed to learn that belief in astrology among teens has risen from 40% in 1978 to 55% in 1984.

Young women (58%) and younger teens (59%) are most prone to consult their horoscopes, but among young men and older teens, the likelihood of starting a conversation with "What sign are you?" diminishes.

Clairoyance, the ability to see into the future or beyond normal sensory range, is thought to exist by nearly three teens in 10.

Belief in supernatural beings appears to be dropping. For many years there have been reports by people claiming to have seen Sasquatch, also known as "Bigfoot," in the Pacific Northwest. Meanwhile, in Scotland, the summer pastime often appears to be reporting glimpses of the Loch Ness monster. Fewer teens, however, now appear to believe in the existence of such creatures.

Belief in Bigfoot is now reported by 24% of the teens, compared to 40% in 1978. During the same period belief in the Loch Ness monster has dropped from 31% to only 18%. Belief in Bigfoot, however, rises to 30% in the West, where the 900-pound, 8-foot-tall creature is alleged to live.

Ghosts and witches are popular as Halloween costumes and the subjects of many films directed to teen audiences, but only about one teen in five believes in them. Interestingly, belief in the demonic characters increases slightly among older teens.

In general, young men are about twice as likely as young women to say they believe in Bigfoot or the Loch Ness monster, and also show a greater tendency to believe there are such things as ghosts or witches.

Above-average students and those from households where the parents are well-educated show no less of a tendency to believe in the supernatural. Indeed, there is a tendency for the educationally advantaged to report above-average belief in such phenomena as ESP, clairvoyance, and witches.

BLACKS ARE MOST SKEPTICAL

Black teens are by far the most skeptical segment of the young population, with only about one in 10 believing in ghosts, witches, or larger-than-life monsters.

Beliefs were measured by responses to the following questions:

Which of the following do you believe in – ghosts, the Loch Ness monster, Sasquatch (Bigfoot), witchcraft, ESP, clairvoyance, angels, astrology?

The results reported here are based on telephone interviews with a representative national cross-section of 502 teenagers, 13 through 18, conducted from January through March 1984.

TRENDS IN BELIEFS

	1984	1978
Angels	69%	64%
ESP	59	67
Astrology	55	40
Clairvoyance	28	25
Bigfoot	24	40
Witchcraft	22	25
Ghosts	20	20
Loch Ness monster	18	31

SUPERNATURAL BELIEFS

	National	Boys	Girls	Ages 13-15	Ages 16-18
Angels	69%	68%	71%	73%	65%
ESP	59	60	59	57	62
Astrology	55	52	58	59	51
Clairvoyance	28	27	28	28	28
Bigfoot	24	34	14	23	25
Witchcraft	22	25	19	20	24
Ghosts	20	22	17	19	21
Loch Ness monster	18	25	10	18	17

Reagan Gets Highest Job Rating From Presbyterians

President Reagan receives his highest job performance rating from the nation's Presbyterians with 72% expressing approval.

The next highest approval vote is give by members of the Church of Jesus Christ of Latter-day Saints (69%), followed by Episcopalians (66%), Lutherans (65%), Methodists (58%), and Southern Baptists (47%).

This question was asked:

Do you approve or disapprove of the way Ronald Reagan is handling his job as President?

APPROVE OR DISAPPROVE OF REAGAN'S JOB PERFORMANCE

	Approve %	Disap. %	No opinion %
Presbyterians	72	23	5
Church of Jesus Christ of Latter-day Saints	69	28	3
Episcopalians	66	30	4
Lutherans	65	28	7
Methodists	58	34	8
Southern Baptists	47	42	11

The preceding figures are based on interviews with 7,762 adults, 18 and older, interviewed in person between January 13 and April 9.

A major reason for the relatively high approval rating given President Reagan by Presbyterians, Episcopalians, and Lutherans is the basic political orientation of these groups, as seen in the following table, based on Gallup surveys conducted in 1983.

POLITICAL AFFILIATION

	Republicans %	Democrats %	Independents %
ALL PROTESTANTS	29	43	28
Presbyterians	40	32	28
Episcopalians	41	31	28
Lutherans	36	34	30
Methodists	34	39	27
Southern Baptists	18	57	25

(NOTE: Figures not available for members of the Church of Jesus Christ of Latter-day Saints due to their small number in the sample.)

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30.00; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600).**
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PRRC emerging trends

Jun. 84

© Published by the Princeton Religion Research Center Vol. 6, No. 6

A Typical 24-Hour Period In The Spiritual Life Of Americans

PRINCETON, N.J., A new survey conducted for the Christian Broadcasting Network by The Gallup Organization represents the first attempt to examine, in detail, the religious thoughts and activities of the American people during a typical 24-hour period and to determine how these thoughts and activities relate to their outlook and relationship to other people.

The survey sought to gain insight into such basic questions as: Is faith really alive in the homes of America? Are there signs of "easy believism" in our religious lifestyles? Are people ignoring the costs and obligations of discipleship? Is faith having a transforming effect upon the lives of Americans, or is it merely a "feel good" kind of faith?

On one level the findings on the religiousness, or religiosity, of the American people are impressive. Most say religion is either very or fairly important in their lives. Three in four believe God has a plan for their lives. Two-thirds say they have made a personal commitment to Jesus Christ as their Lord and Savior.

MANY ARE INVOLVED IN RELIGIOUS ACTIVITIES

In addition, two-thirds of persons in the survey say they have been involved in one or more of 15 religious activities during the 24-hour period tested. And the proportion is even somewhat higher when one takes into consideration those activities that are spiritual in nature but do not relate to religion in the formal sense.

Furthermore, many say they thought about God during this 24-hour period, while many others talked about God or some aspect of their faith, prayed alone or with others.

The appeal of religion is broad based, with high levels of religious activity recorded for each age and education group.

Thus, in one way or another, the large majority of Americans are involved in religious activities.

A SELF–CENTERED KIND OF FAITH?

But as we examine the findings closer, we see evidence of a self-centered kind of faith. The effect of reading the Bible, prayer and meditation, and religious radio and television shows is much more often stated in terms of "it makes me feel good" than in terms of making one realize the need for repentance or the need to do God's will regardless of the cost.

Paralleling these findings are those that reveal that very few people pray for forgiveness.

Furthermore, the survey responses suggest that the religiously-motivated behavior cited in the survey is more often in the nature of a passive, "live-and-let-live" kind of philosophy than in the nature of selfless and heroic action on behalf of others.

YET MOST WANT FAITH TO GROW

While these findings are unsettling and suggest the need for churches to continue to stress the obligations of faith as well as the rewards, it is encouraging to note that most Americans humbly admit that they do not come close to following the teachings of Jesus Christ, and, at the same time, earnestly want their faith to grow.

It would appear, therefore, that many in the nation would be open to stronger messages of the need to repent and the need to live a more sacrificial life. Such messages, however, should not crowd out the message of hope, particularly in this troubled time in history.

STEPS CHURCHES COULD TAKE

The faith lives of Americans might also be deepened by providing further instruction in the area of personal devotion, for the survey clearly shows the need for helping people bring the Bible into their daily lives, helping them with prayer and meditation techniques, and helping people live out God's plan for them – at home, at their jobs, and in their avocations.

There is great need for practical help of this sort, because relatively few read the Bible, and those people who do spend little time reading it and sometimes can not recall what they read. Surveys show a low level of Biblical knowledge in this country – clear evidence that many read the Bible in a desultory manner.

(continued)

68% HAVE ENGAGED IN ACTIVITIES TESTED

In a typical 24-hour period, two-thirds (68%) of the American people engaged in one or more of the 15 wide-ranging religious or spiritual activities tested in the survey.

Roughly equal proportions of Protestants (73%) and Catholics (67%) said they have engaged in one or more of these activities.

Among those who say religion is "very important" in their lives, 85% engaged in one or more activities, while the comparable percentages are 88% for the "highly spiritually committed" group, 80% for the "intense searchers," 79% for those who believe "God has a plan for our lives," and 83% for those who have "made a personal commitment to Jesus Christ as their Lord and Savior."

The question and national findings:

RELIGIOUS ACTIVITIES IN 24-HOUR PERIOD

The purpose of the following question is to trace, as accurately as possible, a 24-hour period in the religious and spiritual life of Americans.

First of all, please think back a full 24 hours from the time of this interview. Let's see, that would be _____ yesterday.

Now, please think about what you were doing at that time, and tell me which, if any, of the items on this card you may have done between that time and the time of this interview – that is, during the last 24 hours.

PARTICIPATION IN 15 ACTIVITIES

Thought about God or some other aspect of my faith	43%
Prayed alone (either silently or aloud)	43
Tried to show evidence of my faith in my speech or actions	24
Talked to someone about God or some other aspect of my faith	20
Meditated	17
Read the Bible	14
Prayed with others (either silently or aloud)	12
Read religious books or devotional literature other than the Bible	11
Listened to a religious program on the radio	8
Attended religious services	7
Shared my faith with others; tried to encourage them to accept my religious beliefs	7
Viewed a religious program on TV	6
Participated in religious activities such as Bible study, prayer fellowship, choir, etc.	6
Participated in volunteer activities, motivated by religious convictions	4
Spoke out on a national issue out of religious convictions	4
Other responses	4
None/no answer	32
	262%*

*Total adds to more than 100% due to multiple responses.

The survey is based on in-person interviews with 1,610 adults, 18 and older, conducted during February.

Giving To Religion

Americans contributed a record $31.03 billion to their churches, synagogues and other religious causes, institutions and agencies in 1983 – more than three times the total contributed to any other segment of the philanthropic community.

The American Association of Fund-Raising Counsel said the estimated contributions to religion represented a 10.5% rise from the $28.06 billion given in 1982 and were more than double the amount religious organizations had received as little as eight years ago.

As a portion of all philanthropy in the United States, giving to religion accounts for 47.7%. In 1982 donations to religion represented 46.5% of all giving.

GIVING TO RELIGION

	Amount (Billions)
1983	$31.03
1982	28.06
1981	24.85
1980	22.15
1979	20.14
1978	18.45
1977	16.93
1976	14.22
1975	12.91
1974	11.94
1973	10.52
1972	10.02
1971	9.98
1970	9.30

(From Giving U.S.A. 1984 annual report – *a compilation of facts and trends on American philanthropy for the year 1983, a publication of the American Association of Fund-Raising Counsel, Inc.)*

43% Of Teens Attend Religion Classes; 7% Want Religion Career

About four in 10 teenagers (43%) say they now are attending classes or study groups concerned with religion. A 51% majority of younger teens, 13 through 15, are studying religion, but among those who are 16 through 18 religious study drops off to 36%.

As might be expected, teens who say they attend church regularly more often report they are studying religion in addition to attending worship services. Religious study is reported by nearly two in three of the regular church attenders (64%), joined by 17% of those who say they are not regular church attenders. No difference is noted according to denomination, with both Protestants and Catholics reporting equal participation in religious instruction.

7% INTERESTED IN RELIGIOUS CAREER

Less than one in 10 (7%) of the teens interviewed by The Gallup Youth Survey say they have ever given a career in religion a great deal of thought. An additional 11% allow that they have given the matter some thought, but 80% state they have given very little or no thought at all to a career in religion.

Church attendance, religious affiliation, and most demographic traits appear to exert little if any influence upon determining which teens will give serious consideration to a religious career. At best, regular church attenders are slightly more likely to say they have given the matter "some" thought, but they are no more likely than non-regular attenders to say they have thought "a great deal" about a religious calling.

BLACKS SHOW HIGH INTEREST

Black teens, however, show very high interest in both a religious career and religious instruction. One in five (21%) of the black youths interviewed says he or she has given a religious career a great deal of thought, and only 36% say they have paid no attention to the possibility at all. By comparison only one in 20 of white youths (5%) is seriously considering a religious career, and 50% say the thought has never entered their minds.

Above-average students are more likely than those whose academic work is average or below average to say they are now receiving religious instruction, but no difference is found between the groups in terms of their sense of religious vocation.

Similarly, young women are slightly more likely than young men to report they are receiving religious instruction, by a margin of 46% to 40%, but no difference is observed between the sexes on the matter of religious vocation.

The question and results (with "no opinion" category omitted):

Are you now receiving any religious training by attending classes or study groups at a church, synagogue, or similar place?

How much thought, if any, have you ever given to making religion your career – a great deal, only some, very little, or none at all?

NOW RECEIVING RELIGIOUS TRAINING

	Yes	No
	%	%
National	43	57
Boys	40	60
Girls	46	54
Ages 13 to 15	51	49
Ages 16 to 18	36	64
Whites	42	58
Blacks	51	49
Above average students	47	53
Average or below	39	61
Protestants	41	59
Catholics	42	58
Attend church regularly	64	36
Do not attend regularly	17	83

THOUGHT GIVEN TO RELIGION AS VOCATION

	Great Deal	Only Some	Very Little	None
	%	%	%	%
National	7	11	32	48
Boys	8	12	35	43
Girls	6	10	29	53
Ages 13 to 15	8	12	39	39
Ages 16 to 18	6	11	25	56
Whites	5	11	32	50
Blacks	21	9	32	36
Above average	7	12	33	47
Average or below	6	11	30	49
Protestants	8	12	32	48
Catholics	6	12	34	46
Regular attenders	7	16	36	38
Not regular	6	6	26	59

The results reported above are based on telephone interviews with a representative national cross-section of 502 teenagers, 13 through 18, conducted from January through March 1984.

Focus On 'Mission England'

About two-thirds (64%) of 458 people interviewed in the Bristol area by the British Gallup Poll think that Evangelist Billy Graham has something relevant to say to people in Great Britain today. Asked further whether they thought Billy Graham had something relevant to say to *them personally*, 43% of the respondents interviewed believed he had. Surprisingly, men were more responsive (47%) than women (39%).

The Poll was carried out May 5th – 8th among people of all religious denominations who had been to church over the last year (just under half the population) prior to *MISSION ENGLAND* which began in Bristol on May 12th.

FOURTH SAY 'VERY LIKELY' WILL ATTEND

Asked specifically about their likelihood of attending the Mission in Bristol, 24% of all churchgoers interviewed claimed it was "very likely" that they would attend, and another 9% claimed it was "quite likely." In total, the survey showed that one in three (33%) of all churchgoers in the last year in the Bristol area claimed that they were likely to attend the mission.

MORE THAN HALF OF BAPTISTS WILL ATTEND

Among the various denominations more than half the Baptists and Methodists interviewed claimed that they would attend the Mission.

Respondents were asked what were the main issues they expected Billy Graham to talk about, and the following replies were recorded:

WHAT WILL GRAHAM TALK ABOUT?

	All Respondents %	Those likely to attend %
God	47	42
Jesus Christ	32	40
The Bible	19	22
The Church	18	20
Social Issues/Community Spirit	16	24
Life After Death/Hope/Salvation	13	20
Nuclear War/Peace	10	11
Morality	9	11
Sin	10	11
Conversion/Revival	6	8
Politics	3	2

When Gallup asked what topics they themselves would *like* Billy Graham to talk about, the following responses were made:

	All Respondents %	Those likely to attend %
World Peace	18	18
God	16	22
Coping with Today's Problems	16	20
Jesus Christ	15	27
Personal Beliefs	12	21
Morality	9	10
Social Issues/Community Spirit	8	8
The Bible	7	12
Family	7	7
Adolescence/Youth	6	9

UNEMPLOYMENT SEEN AS DOMINANT ISSUE

Asked what they thought were the main problems facing people in the Bristol area, unemployment (44%) was regarded as the dominant issue, followed by law and order (13%), the cost of living (12%) and housing (12%).

Questioned further about the main problems they faced personally at the moment, the most important were financial problems (25%), followed by general anxiety and worry (12%), health problems (12%), family tensions (6%), unemployment (5%), loneliness (4%) – particularly with older people – and housing (4%). Nearly half of those interviewed (42%), did not mention any specific problems they personally faced.

Almost all the respondents interviewed in the Bristol area (98%) had heard of Billy Graham and awareness in the Bristol area of the forthcoming Mission was exceptionally high – 93% of all respondents interviewed were aware of MISSION ENGLAND in various cities this summer.

Finally, 38% of all respondents thought that attending a Mission meeting could have a lasting impact on their lives – with the number rising to 63% among respondents who were likely to attend the Mission in Bristol.

INTERESTED IN CONDUCTING A SURVEY IN YOUR CHURCH?

A growing number of priests, ministers, and rabbis have expressed interest in conducting surveys of their congregations and/or local communities.

If you share this interest and would like expert help and advise, we suggest you contact Russell D. Bredholt, Continental Research Associates, 1153 Winged Foot Circle, Winter Springs, Florida 32708. Telephone: (305) 365-4321. Continental Research Associates is affiliated with the Princeton Religion Research Center.

British Favor Women Priests

Almost three in four of the general public approve of the idea of women priests, according to a British Gallup Poll reported in *The Sunday Telegraph*.

On the other hand, those approving are almost equally divided between allowing women to become priests and maintaining church unity.

Gallup first asked people whether they approved or disapproved of allowing women to become priests. The majority, 70%, said they would approve, 16% disapproved, and 14% were undecided. Only among Roman Catholics was there less than majority support for the idea: 37% in favor and 49% against.

Differences between the answers of men and women were small, though more women than men disapproved of the idea. There is a generation gap, however, with a majority (60%) of the over 65s approving.

The main reasons put forward for approving of the idea were:

- Women should be given a chance (33%).
- Women are just as capable as men (29%).
- Equal rights for women (22%).
- Women should not be overlooked because of their sex (16%).

Among those disapproving, one reason dominated the responses: 64% said that priesthood is a man's job, not a woman's.

One argument against allowing women to become priests has been that it might impede Church unity in Great Britain. Those people who approve of the idea, therefore, were asked what they considered to be more important -- women priests or Church unity. This question produced a wide split among those in favor, 31% saying the idea itself was more important and 38% giving more importance to Church unity. The remainder either said that both were equally important (19%) or were undecided (12%).

This Gallup study was conducted between April 11 and 16 among a nationally representative sample of adults in over 95 districts throughout Britain. The results:

Would you approve or disapprove of allowing women to become priests?

Approve	70%
Disapprove	16
Don't know	14

REASONS FOR APPROVING

Why do you say that?
(All approving = 100%)

Should be given a chance	33%
Just as capable as men	29
Equal rights	22
Should not be overlooked because of their sex	16
Mention of the Bible	3
Other	5
Don't know	6

REASONS FOR DISAPPROVING

(All disapproving = 100%)

It's a man's job	65%
Because of own faith	13
Mention of the Bible	11
Doesn't seem right	7
Other	8
Don't know	4

WOMEN PRIESTS OR UNITY?

Having women priests might harm church unity in this country. What do you feel is more important: having women priests or maintaining church unity?
(All approving = 100%)

Women priests	31%
Church unity	38
Both equally	19
Don't know	12

FIVE REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '84*

1. *Religion in America, 1984* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information that can be developed into sermons or articles on the the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

5. Specific steps, based on survey data, are suggested as ways to strengthen churches and to improve their outreach.

HOW TO ORDER

Religion in America, 1984 can be ordered from the Gallup Organization, Inc., P.O. Box 310, Princeton, New Jersey 08542 for $25.00.

Public Rates 3 Religious Leaders

Recent Gallup surveys show 88% of the American public giving Pope John Paul II a "favorable" rating, compared to 73% for Dr. Billy Graham and 35% for the Rev. Jerry Falwell.

These ratings are based on the top five positions on a 10-point attitude scale called the Stapel Scalometer, which measures intensity of feeling, both positive and negative.

In "highly favorable" ratings (top two positions on the scale), Pope John Paul II receives a rating of 53%, compared to 32% for Billy Graham and 6% for Jerry Falwell.

GROUPS GIVING HIGHEST RATINGS

The following groups give the Pope significantly higher "highly favorable" ratings than the public as a whole: Catholics (82%), Hispanics (many of whom are Catholics) (59%), and women (57%).

Billy Graham's top marks ("highly favorable" ratings) are given by Protestants (41%), Southern Baptists (53%), persons 50 and older (43%), women (36%) and Republicans (39%).

The Reverend Falwell scores best in terms of "highly favorable" votes with Southern Baptists (13%), persons 50 and older (10%), and Protestants (9%).

Pope John Paul II's "highly favorable" ratings have varied over the nearly five years between 47% and 65%. Graham's have varied between 29% in 1982 and 56% in 1969 (the first measurement was taken in 1963). Only two measurements have been taken of Falwell – 7% in 1981 and 6% in the current survey.

In assessing the relatively low "highly favorable" ratings given Falwell, it should be borne in mind that he is considerable less well-known than the other two religious leaders tested.

HONESTY AND ETHICAL STANDARDS
(Ratings given by teenagers in 1984)

	Very high	High	Average	Low	Very low
	%	%	%	%	%
Medical doctors	22	53	22	3	*
College teachers	15	50	30	3	1
Clergy	26	36	27	9	1
Lawyers	16	42	29	11	1
Congressmen	10	29	40	16	4
Senators	10	28	37	20	4
Business executives	5	28	48	16	2
Journalists	6	25	46	20	2
Union leaders	5	24	47	19	2
Advertising practitioners	3	13	45	32	5

*Less than one percent
**No opinion excluded

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30.00; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600).**
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PRRC emerging trends

Sept. 84

© Published by the Princeton Religion Research Center Vol. 6, No. 7

Third Of Adults Watch Religious Television In 30-Day Period

PRINCETON, N.J. – A recent survey on religious television programs by the Annenberg School of Communications and The Gallup Organization indicated that approximately one adult in three (32%) had watched a religious television program in the 30 days prior to being interviewed while 18% had done so in the past 7 days.

Other highlights from the survey:

- Sermons, music, and inspiration were selected most often as the gratifications that viewers (those who had watched a religious program on TV during the past 30 days) especially liked about the programs they watched.
- The most common period for viewing is Sunday before 10 AM, when approximately four in 10 viewers watch. About two in 10 watch during "church hours" on Sunday (10 AM to 12 noon).
- Nearly one-third of all viewers had made financial contributions to the programs they watched. The median amount contributed during the past year was $30.
- One viewer in three had received literature from a religious program during the past year; one in 10 had written or called back.
- Viewers were more likely than non-viewers to register dissatisfaction with changes in moral standards in the U.S., but were just as satisfied with the overall religious climate, and were more satisfied with their local churches.
- On the whole, viewers were no more likely than non-viewers to have specific complaints about their churches.
- Compared with non-viewers, viewers tend to be older, less-well educated, southern, rural, nonwhite, and female. Because of their age, they are also somewhat more likely to be shut-ins and to have health problems.
- Religious TV viewers are likely to spend only slightly more time watching conventional television than are non-veiwers. Except for religious programs and a disinclination to watch movies, viewers' taste in TV programming is not too dissimilar from non-viewers'.
- Viewers are more likely than non-viewers to be Protestants, to say that religion is personally important to them, to hold evangelical views, to be church members, and to attend church regularly.
- The greatest factor distinguishing viewers from non-viewers is the extent to which they hold evangelical views.
- Only 3% of religious television viewers say viewing has decreased their involvement in church. But one in six (18%) says religious TV contributes more than the

continued on page 6

UNITED STATES CHURCHES AND MEMBERS

	No. of Bodies Reporting	No. of Churches	No. of Members
Buddhists	1	62	100,000
Eastern Churches	18	1,632	3,859,668
Jews*	1	3,500	5,725,000
Old Catholic, Polish National Catholic, Armenian Churches	7	427	924,861
Protestants**	186	310,284	76,754,009
Roman Catholic	1	24,071	52,088,774
Miscellaneous***	5	1,135	150,747
Totals	219	341,111	139,603,059

**Including Orthodox, Conservative and Reformed branches.*
***Some bodies included here are, strictly speaking, not "Protestant" in the usual sense, such as various Latter-Day Saints groups and Jehovah's Witnesses.*
****This is a grouping of bodies officially non-Christian, including those such as Spiritualists, Ethical Culture Movement, and Unitarian Universalists.*

Source: National Council of Churches

Organized Religion - A Part Of Life For 44% Of Canadians Today

When Canadians were asked recently if organizied religion was a relevant part of their life today, 44% said it was – down from 52% who felt this way in 1978.

This decline appears in most regions, among young and old, and among men and women. But involvement with organized religion is still more prevalent among older Canadians, women, and those living in the eastern regions.

The findings are based on in-home interviews with 1,059 adults, 18 and over, conducted in May.

This question was asked:

Is organized religion a relevant part of your life at the present time, or not?

The following table compares sub-groups of the population:

RELEVANCE OF ORGANIZED RELIGION
(Percent saying "yes")

	1984	1978
National	44%	52%
Atlantic	51	60
Quebec	62	66
Ontario	38	50
Prairies	37	36
British Columbia	23	37
Men	39	46
Women	48	58
18 to 29 years	33	38
30 to 49 years	43	52
50 and older	54	62

BAPTIZED OR INCLUSIVE MEMBERSHIP IN SELECTED RELIGIOUS BODIES

	1981	1982	+ or -	% Inc. or Dec.
American Lutheran Church	2,346,207	2,346,710	+503	nil
Assemblies of God	1,788,394	1,879,182	+90,788	+5.1%
Christian Church (Disciples of Christ)	1,173,135	1,156,458	-16,677	-1.4%
Church of Jesus Christ of Latter Day Saints	3,490,000	3,521,000	+31,000	+0.9%
The Episcopal Church	2,767,440	2,794,139	+26,699	+1.0%
Lutheran Church in America	2,921,829	2,925,655	+3,826	+0.1%
Lutheran Church – Missouri Synod	2,636,715	2,630,823	-5,892	-0.2%
Presbyterian Church in the United States*	823,143	814,931	-8,212	-1.0%
Roman Catholic Church	51,207,579	52,088,774	+881,195	+1.7%
Southern Baptist Convention	13,782,644	13,991,709	+209,065	+1.5%
United Church of Christ	1,726,244	1,716,723	-9,521	-0.6%
United Presbyterian Church in the U.S.A.*	2,379,249	2,342,441	-36,808	-1.5%
United Methodist Church	9,457,012	9,416,961	-40,051	-0.4%

**These bodies merged in 1983 to form the Presbyterian Church (U.S.A.)*

Some inclusive membership figures for smaller religious bodies

Baptist General Conference	127,662	129,928	+2,266	+1.8%
Christian and Missionary Alliance	195,042	204,713	+9,671	+5.0%
Christian Reformed Church	215,411	223,976	+8,565	+4.0%
Church of God (Anderson, IN)	178,551	184,685	+6,134	+3.4%
Church of God (Cleveland, TN)	456,797	463,992	+7,195	+1.6%
Church of the Nazarene	492,203	498,491	+6,288	+1.3%
Free Methodist Church of N.D.	69,949	70,657	+708	+1.0%
Friends United Meeting	60,084	59,338	-746	-1.2%
Jehovah's Witnesses	588,503	619,188	+30,685	+5.2%
Mennonite Church	99,651	101,501	+1,850	+1.9%
Presbyterian Church in America	136,582	149,548	+12,966	+9.5%
Reformed Church in America	345,762	346,293	+531	+0.1%
Seventh-Day Adventists	588,536	606,310	+17,774	+3.0%
Wesleyan Church	103,712	105,221	+1,509	+1.5%

Source: Yearbook of American and Canadian Churches, 1984. © National Council of the Churches of Christ in the U.S.A.

Meet Your Market: A Profile Of America's Christian Community

(Article by George Barna, National Research Director for American Resource Bureau in Wheaton, Ill., appearing in the July, 1983 issue of Bookstore Journal and directed to Christian bookstore owners.)

A typical member of this group [America's Christian Community] is female, 50 years of age (or older), married, and from the South. The group she represents? Those 45 to 50 million American adults who claim the title "born-again Christian." It is this group of people that you, the Christian bookstore owner, serve. They are, in fact, your market.

In any business, even a small Christian bookstore, success depends upon the accumulation, analysis and application of current information about the market it serves. This article, therefore, presents some general information about today's American Christian market, and suggests ways you can use the information to expand your current outreach.

TYPES OF INFORMATION

Of all the information available about the Christian market, what you will find most useful falls into three categories.

Demographic and psychographic data make up the first category. Demographic data are the personal characteristics of the market – for example, age, sex, income and education. These variables are important because they help you understand the market's behavior and perspective. Psychographic factors are those that describe the market's general lifestyle. If you know the demographic and psychographic information about your market, you can carry products and develop strategies for selling them that will meet your market's needs.

Purchasing behavior and consumption patterns make up the second category of information you need to know. Through an evaluation of what people buy, and when and how they make their purchases, you can adapt your selling strategies to the market's buying habits.

Product needs of the market make up the third information category. But you must be careful that the information you gain in this category is based on objective facts, not intuition or personal preference. Remember, the retailer who succeeds is the one who sells what the customer wants and needs, not what the retailer wants to sell.

THE CHRISTIAN MARKET

Now that you know the categories of information required for a valid analysis of your market, what are some of the specifics within these categories? For several years, the American Resource Bureau has been tracking the growth of the American Christian public and filling in these categories with details.

The following information is a brief demographic summary of the Christian population in this country. And while these figures may not reflect the exact nature of any single bookstore's market, they should give you some insights into the market's general character and direction.

The concept of religion and its practice in America is as diversified as the American people. But 95% of the adult population (people 18 years and older) profess a belief in God, and almost four out of every five Americans claim affiliation with a Christian denomination (Protestant or Catholic).

You might be surprised to know that nearly three out of every five American adults say that they have made a "personal commitment to Jesus Christ that is still important in my life today." About half of those individuals can be classified "born-again Christians" – those who claim salvation solely on the basis of Jesus's atonement for their sins by death on the cross.

According to survey and census figures, approximately 90 to 100 million adults have acknowledged a personal commitment to Jesus. And of those, the "born again" segment includes 45 to 50 million.

DEMOGRAPHIC ATTRIBUTES

The Christian population has distinct characteristics that set it apart from other markets. For example:

- **Females are more likely than males to be Christian.** Sixty-one percent of America's women claim a personal commitment to Jesus, compared to just 48 percent of the men. And within the Christian community, women constitute a majority (about 55 percent).

- **The older a person is, the more likely he or she is to be Christian.** Those in the 18- to 34-year-old age group comprise 40 percent of the U.S. population, but just 30 percent of the Christian community. (In fact, the 18- to 24-year-old group represents 18 percent of the national population, but only 10 percent of the Christian base.) Thirty-seven percent of the U.S. population is comprised of those 50 years or older, while 43 percent of the Christian population is made up of this age group.

- **The vast majority of Christians are in the middle-income range ($15,000-$25,000).** And the income distribution between Christian and non-Christian households is virtually indistinguishable.

- **About one out of every three Christians has attended college, and half that number have graduated.**

- **Blacks are more likely to be Christians than are whites.** Sixty-seven percent of the U.S. black population

have made personal commitments to Jesus, as compared to 52 percent of the white population. However, because of the greater number of whites, this segment makes up the bulk of the Christian population in this country (86 percent).

- **Seventy percent of adult Christians are married; 15 percent are single; and the remaining 15 percent are widowed, divorced, or separated.** This percentage distribution is identical to that of the non-Christian public.

- **The majority of Christians are located in the South and Southwest regions of the U.S., and the least number are located in the Northeast.** Also, the size of the Christian population consistently decreases as the size of the city (about the 100,000 population mark) increases. Although large cities contain fewer Christians, proportionally, than suburban and rural areas, their size still makes them the largest centers of Christian population.

- **About two-thirds of those identifying with a Protestant denomination have made a commitment to Jesus,** while only two-fifths (43 percent) of the Catholics have done so. Protestants are twice as likely to claim the "born again" status as Catholics (44 percent, as compared to 19 percent).

CHRISTIAN BOOKSTORE MARKET

Now, to narrow the scope from the general Christian public, the following information focuses on characteristics of those who buy Christian books.

Americans, Christians and non-Christians alike, are not voracious book readers. Only about half of the public reads at least one book in any given month. Of that number, two-thirds read three or fewer books, and the remaining one-third read at least four books in an average month. (Remember: these statistics include all books, not just religious books.)

Those Christians who do read tend to be "upscale" – more highly educated, higher on the income scale – and younger than the "average" Christian. Also, women read more extensively than men.

An even lower number of Christians (about one in three) buy a book during a typical month, and only one in seven buyers (14 percent) spend more than $20 a month on books. Likewise, just one in seven Christian adults purchase at least one record album or cassette tape during a given month, and only nine percent of them spend more than $20 for those purchases. Books sell best among those in the 18 to 49 age range, while albums and tapes appeal to the under-35 segment.

The potential for growth in this market is significant. Consider the fact that nearly half (46 percent) of the Christian public has never been inside a Christian bookstore, and another one-third visits these stores only once or twice a year. Record and book clubs add an almost insignificant number to the market – only one percent of the adult population belong to a religious record or book club.

In summary, Christian bookstores have an active market of less than 20 percent of the Christian public – approximately 15 million of the 90 to 100 million who consider themselves Christian.

MEETING THE CHALLENGE

Now that you know the Christian market potential what steps can you and your store take to reach that potential in your area. With serious review of the situation and a little creative thinking, myriad solutions will come to mind. But to get those creative gears turning, consider the following suggestions:

- **Combat low visibility by waging a more aggressive and cost-effective advertising campaign.** Identify the characteristics of the Christian market in your area (by age, sex, income, education, location, etc.) and evaluate how well your current advertising uses that information. Consider using other media and new advertising formats.
- **Use the media for publicity.** If something newsworthy is taking place, provide copy and pictures. You might also offer the local newspaper a book review column for weekly publication and consider providing a local best-seller list.
- **Raise awareness and expand your customer base by broadening the range of your products and services.** People who avoid bookstores might come in if you offered a crafts class one night a week, or a Hebrew course one morning a month. Bring people together in your store: sponsor classes, invite touring authors for an autograph/reception, conduct Bible studies, hold film or video screenings. Also, initiate new services that will increase your foot traffic: a paperback book exchange, a used album library, field trips, senior citzen programs, etc.
- **Circumvent your secular competition by "repositioning" your store.** Become more than just a bookstore – become a Christian "supermarket," or Christian "department store." If you offer more than books, the title "bookstore" is limiting and may limit your market potential.
- **Build closer ties with the local churches.** Besides providing direct business, they can help you through word-of-mouth advertising, joint sponsorship of events and activities, and a tacit endorsement of your store.
- **Collect as much systematic data about your customers as possible.** Brief instore surveys can provide valuable information about your market's demographic characteristics, buying habits, and product needs. Besides in-store surveys, churches might also help provide this information. You should also stay abreast of national trends and integrate the analysis of your own data with current national statistics. Remember: the market is always changing, and you need to change with it – even stay one step ahead if possible.

If, as many people believe, this decade is to see a new era of spiritual revival, Christian publishers and booksellers have a responsibility to lead the way. Understanding the nature and needs of the Christian market is the first and most important step in meeting that responsibility.

Gallup Comments On Religious Television In NRB Magazine

(Reprint of an article by George Gallup, Jr. in the June issue of RELIGIOUS BROADCASTING *– magazine of the National Religious Broadcasters.)*

With recent surveys by Gallup and the Annenberg School of Communications dispelling the belief that religious TV programs drain members and money from local churches, denominational leaders of all faiths have added incentive to make full and creative use of the electronic media to inform and deepen the faith of the American people.

Certainly the need is great and it may be that use of the electronic media is the most effective way to overcome certain trends that threaten to undermine organized religion in America – for example, a shockingly low level of Biblical knowledge, lack of spiritual discipline and an often superficial religious lifestyle.

Furthermore, the absence of the church's presence on a major scale from television and radio has undoubtedly weakened the influence of the church in our society and has permitted our lives to be conditioned almost totally by the secular version of reality. The real competition to organized religion, notes the Annenberg report, comes from general, not religious television.

Few Americans would disagree that television, while having certain positive effects, also has a deleterious impact on society. A majority feels there is an overemphasis on sex and on violence. Others feel that television distorts reality and promotes materialism.

POTENTIAL IS ENORMOUS

Given new technologies, a nation that spends several hours a day in front of the TV set, and increasing interest among Americans in religious and spiritual matters, the potential impact of religious TV and radio on our lives is enormous.

But it is a potential that is being only partly realized. Although nine in 10 Americans say religion is either "very" or "fairly important" in their lives, only about one-fifth of the adult population spends any time at all watching religious programs on TV during a given week. In addition, more than half of non-viewers claim to have heard or read little or nothing about religious programs on television.

Not only is the audience only a relatively small segment of the population, but it includes a disproportionate number of older persons, women, and persons in the lower education and income groups. In addition, this audience tends to be more conservative and "fundamentalist" than the rest of the population.

So it is clear that if religious TV programs are to have a major impact on the religious life of the nation as a whole, programs will have to be created that will appeal to a broad spectrum of churches and to persons who are only mildly interested in religion. This will mean greater efforts to develop movies and plays with a religious message – perhaps the most effective way of reaching people – and programs that have greater theological and educational content. For persons of some denominations, religious ideas should not be dealt with in strictly religious programs but through drama and movie biographies. And many among the unchurched might be better reached through programs dealing with ethics and values in the broad sense, since this is of at least some interest to virtually everyone, rather than through programs of a traditionally religious nature.

It should also be recognized that building and keeping an audience is extremely difficult because of the nature of television and requires experts; therefore, a major focus in the nation's seminaries should be on communications and television skills. Efforts should be made to develop new TV and radio personalities who are compelling and have a solid theological background.

If religious TV is to play a key role in the religious lives of Americans as a whole in the years ahead, certain basic needs should be met, including the following:

1. **The need for basic religious information.** In one sense, the churches of the nation have failed in their educational task – the state of Biblical knowledge is shockingly low. The electronic media can help fill the gaps in our knowledge.

2. **The need for greater spiritual discipline in our lives.** Americans need practical help in bringing the Bible into their daily lives and learning to pray in a way which inspires them to sacrificial action on behalf of others.

3. **The need to feel better about ourselves.** A Gallup survey for the Robert Schuller Ministries found that people's feelings of closeness to God are an important factor in their sense of self-worth.

4. **The need for fellowship.** Religious TV and radio should encourage viewers and listeners to participate in corporate worship and to join small prayer fellowship groups. Such efforts should be directed toward fostering ecumenism and better understanding among people of different faiths.

Television and radio are surely among God's greatest gifts for spreading the Gospel and for informing and deepening faith. It is therefore of great importance that all of our creative talents are brought to the task of making the best use of this great medium for God's work.

Church Attendance In Canada Remains Steady At 36 Percent

Church attendance, on a typical May Sunday in Canada, has remained fairly steady over the past five years, and today stands at 36%.

The following table shows results of this question:

Did you, yourself, happen to attend church or synagogue in the last seven days?

CHURCH/SYNAGOGUE ATTENDANCE

	National	Roman Catholic	Protestant
	%	%	%
1984	36	50	29
1983	36	51	27
1982	35	48	27
1981	37	51	29
1980	35	50	26
1975	41	61	25
1970	44	65	28
1965	55	83	32
1957	60	87	43

Attendance is highest in the Atlantic provinces and lowest in British Columbia. Women, those fifty years or older, and persons whose formal education ended at the public school level are more likely to have attended.

The 1984 results are based on in-person interviews with 1,059 adults, 18 and older, conducted in May.

ADULT RELIGIOUS TV VIEWING

continued from page 1

church to his or her spiritual life, and one in three (34%) says this about religious TV's contribution to his or her information on moral and social issues.

- When level of religiosity and other factors are held constant, religious television viewing does not seem to be associated with lower levels of church attendance, volunteer work, or church contributions in the sample as a whole.
- Within small subgroups of the population, however, religious viewing does seem to be associated with lower religious involvement, holding subjective religiosity constant. These subgroups include persons requiring assistance in going places, persons past the age of fifty, divorced persons, those with low levels of education, and those who have become dissatisfied with their local church.
- More than half of non-viewers claim to have heard or read little or nothing about religious programs on television.
- Non-viewers have negative rather than positive attitudes toward religious television by a 3-to-1 ratio. A higher ratio is found among college graduates, easterners, persons not holding evangelical views, and persons who seldom or never attend church.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone: 609/924-9600) PLEASE NOTIFY US OF ADDRESS CHANGE.**

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